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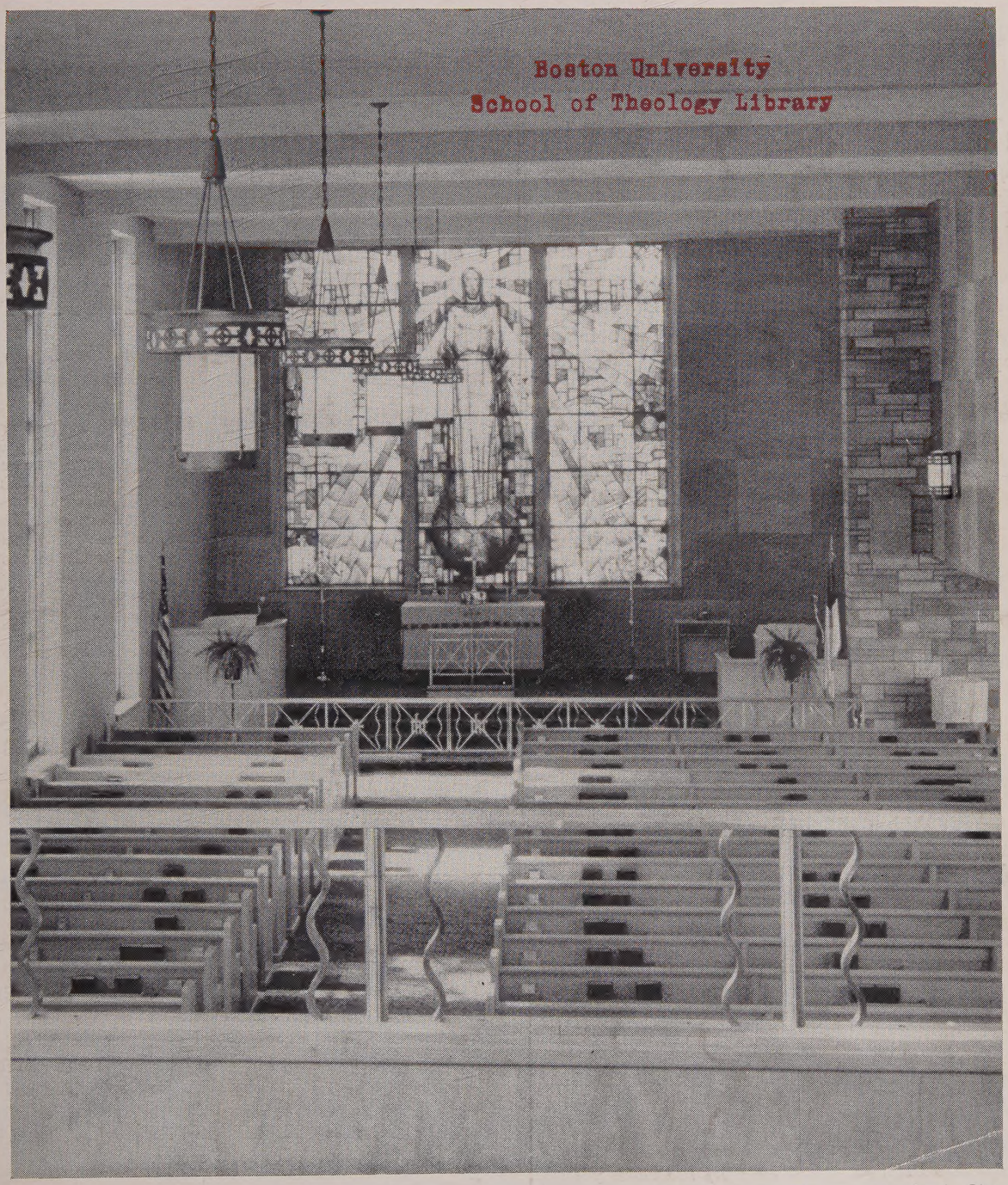

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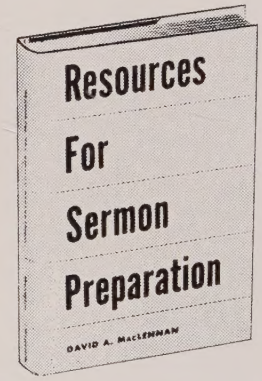

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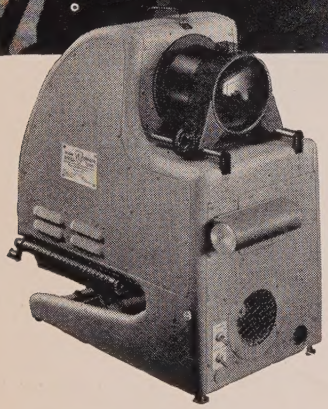

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I sincerely hope that you may again have something as good and as different —which might be easier to present with a smaller number of people involved.

Howard E. Brown Pastor
First Presbyterian Church
Lima, New York

Sermon Calendar Could Be Improved

Dear Sir:

Have been a subscriber of your magazine for some years. Would like to express disappointment with the "Sermon Calendar for the Year" feature. I, for one, would appreciate having this section presented by a different preacher each year. Or perhaps, by a group of preachers as you did in your July 1955 issue.

Most ministers have little opportunity to hear other preachers and it would seem to me your magazine has the facility to give a broader view of the preaching today.

Norman E. Crewson, Minister
Trowbridge Memorial
Methodist Church
Worcester, Massachusetts

A Good Issue

Your Directory this year is even better than before. Thank you for so complete an issue.

Robert E. Sisson
The Evangelical-
Reformed Church,
Hingham, Massachusetts

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Dear Sir:

Again you struck twelve. In "Cocktails, Golf and Prosperity." It is "a stampede from responsibility."

John F. C. Green
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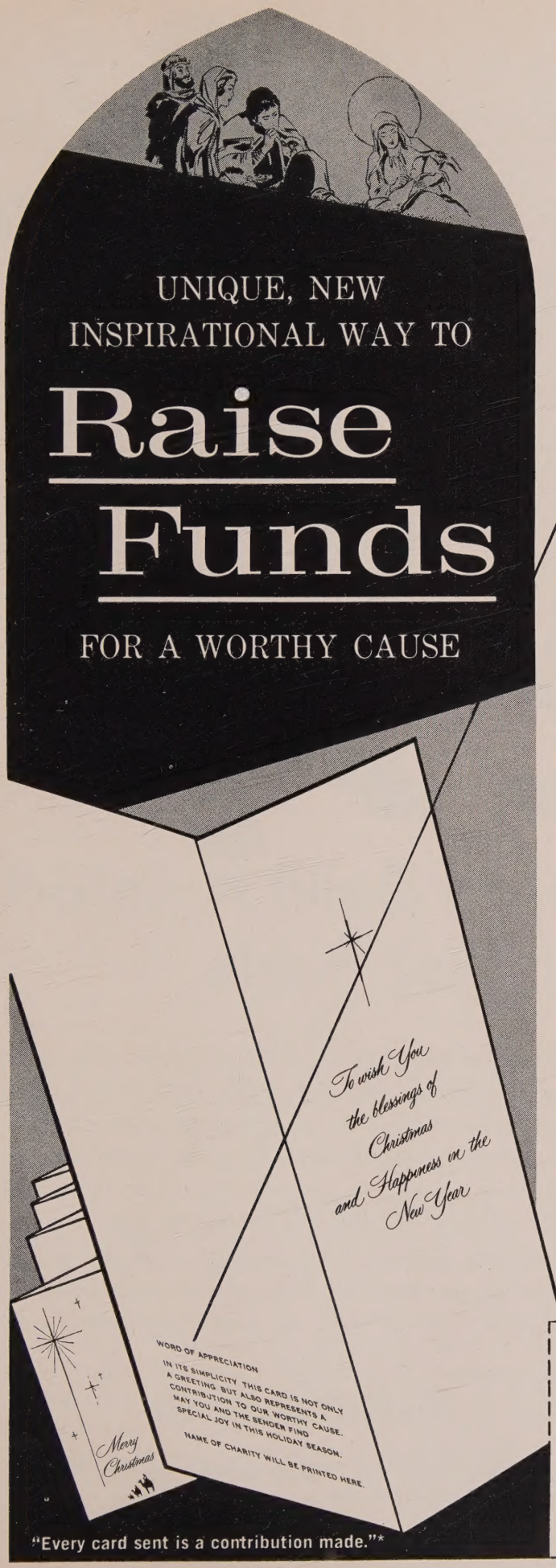

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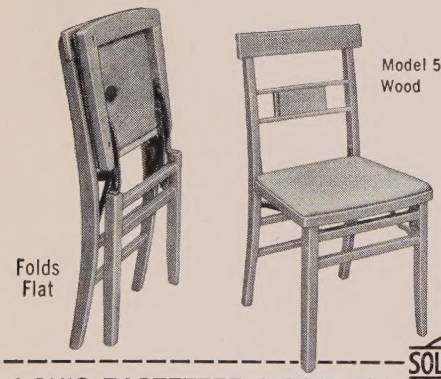

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Everybody Talking about Tithing Isn't Going There

There is always a lot of talk about the virtues of tithing, yet the number of Christians who practice it is comparatively small. How do we know? That is simple. We know because agencies of the federal government publish annually the incomes of individuals and families in every county and city in the country. We know that very seldom does a church in any of these communities have a per capita income equal to one-tenth of the reported aggregate average income of the congregation.

Some denominations have grown wise and have rightly started to emphasize Christian stewardship in contrast to the legality of the tithe. Stewardship is right in principle. It says, "Give as God has prospered you." The tithe is legalistic. It says (at least as it is interpreted today), "Give one-tenth of your income to the Lord." Some congregations advocating tithing insist that giving to the Lord means giving to the local church and denominational benevolences.

This interpretation of tithing would seem to overlook a social principle. As far as the individual is concerned, the wealth of the world has been unevenly divided. One-tenth of one's income is too much for some people; it is far too little for others. To give as God has prospered you is a much better social principle.

This writer was brought up in a church where tithing was consistently preached and one family (the minister's) practiced it. Time and time again I heard the good man say: "The Jew always tithes because the Old Testament demands it. I will not be more stingy than a Jew." Years ago I went to a very good friend, an orthodox Jew.

"Tell me," I asked, "how is tithing practiced in your synagogue?"

"Tithing?" he replied. "The word is familiar but I don't know what it means. Whatever it is, we do not use it in our church. We pay rent for our pews, we have membership fees, we conduct campaigns for special assessments. But tithing I do not know."

He also named the amount he contributed to his synagogue, and it was a generous one. But he knew nothing about the tithing my church had been emphasizing.

Wouldn't it be more realistic to forget the word entirely and emphasize that we are the children of God, that God gave us all we possess, and that in our appreciation we return a liberal portion of it to him?

As a matter of fact, as the taxes of the state have grown the tithe which once looked very large now appears very small. If we get completely sold to it we may be cutting the sources of future income of our churches.

The White Man's Burden

It has been fairly obvious for some years that the United States must assume the white man's burden to protect and direct the lesser nations, a responsibility which for generations rested upon the shoulders of England. Like in many things which come with a new responsibility, this great country of ours has proceeded with the new task with awkward step.

We have recently reviewed the great Columbia record, "Hear These Voices Now," which gives in the actual recorded voices of the speakers the story of the history of the past thirty years. Among the voices which rang out was that of President Harry S. Truman announcing the destruction of Hiroshima. He said, in effect, "We are the first to use the atomic bomb and we will continue to use it as long as Japan resists." Mr. Truman would have done better if he had absorbed somewhat the philosophy of Rudyard Kipling who closed his great "Recessional" with these words:

For frantic boast and foolish word,
Thy mercy on Thy people, Lord.

Next in the progression we see the United States Army ordered into Korea to protect that nation from advancing Chinese Communists. While there was much flag waving, both American and Chinese armies still remain in Korea. Thousands of children continue to starve, and there seems to be little prospect in the near future for a happy land.

As these words are being written, the new action to protect the weaker nations against aggression is the sending of marines to Lebanon. As President Truman sent the army to free Korea, President Eisenhower sent the marines to the Middle East. Presidential action preceded United Nations discussions in both instances. Stress is placed on the fact that the suffering nations asked the United States for help. Article 51 of the United Nations Charter provides that one nation may respond to the calls for help from another. But it does not imply that it is necessary under the law of the charter for a nation to respond. That rests with the nation which receives the request.

This is being written late in July. It will not be read until early in September. Much will have taken place before then. We do not intend to prophesy even a day ahead. The marines went to the danger zone quickly; the next day the govern-

The Editor Goes to Church

The Grand Avenue Methodist Church, Kansas City, has a new way to acknowledge visitors at its morning services. The guests are invited to the street where they are lined up for a picture, a copy of which is afterwards sent to each one of them. Outside of the friendly gesture, which in this instance was certainly appreciated, the photograph makes a splendid verification to one's own statement that he continued the practice of Sunday morning worship while away from home.

ment started to worry about getting them out without starting a war. That with the proposed summit meeting between the heads of states is about where the situation is now.

The position of the big brother is usually a precarious one. As the United States seeks to protect the small nations of the world from their own internal disturbances and the lusts of others nations, some kind of new techniques are going to be necessary. Perhaps the way will be evolved in the Lebanon situation.

As much as we really hope for that, we have an idea that the arms and saber methods of the past may be an invitation to more trouble.

Supersensory

Most of us who live in today's world are conscious that there are other ways of receiving knowledge and wisdom than through the traditional five senses. We see, we touch, we hear, we smell, we taste. But we also have information which did not reach us in this way. Few today would question that we are on the edge of great discoveries in the psychic field which lies beyond the five senses mentioned above.

Whence comes the voice of conscience? Whence comes the call of patriotism and unselfish social service? Whence comes the message of love? of devotion to duty and spiritual idealism? Which one of the five senses brings us the still, small voice of God which renews our strength day by day?

This new interest in psychic fields has quickened our interest in prayer, for prayer cannot be discussed without an appreciation that it belongs outside and beyond the natural laws which our fathers studied, analyzed and collated.

There is strength and power about us, available to our individual needs, which we have hardly tapped. "There are more things wrought by prayer than this world dreams of." Some insist that a psychological area known as the "unconscious" or the "subconscious" self is the source of this power. From this area, they say, come memories of the past, visions of the future, and other forces quite outside of our usual experiences. The simple fact is that while many are talking about the subconscious mind no one will tell us where it may be found. It lies in an unexplored world.

We religionists believe in the voice of God which comes to us from time to time. Some seem to hear it constantly; others, occasionally. It is not heard by the ear of flesh, but the person who receives the message is very conscious of the message. Prayer is one method by which we can put ourselves in a position to hear this voice.

There are still some who believe that prayer is a matter of talking to God. They believe that they shall be heard because of their "much speaking." That is but half the story. The wise ones know that prayer is rather the opening of the heart and mind to hear the voice of God. Prayer acts something like the one-way telephones used by automobiles and airplanes. From the air you can talk to the ground and from the ground you can talk to the air. But you can't do both at the same time.

One man I know stopped me on his way home from church. His heart was heavy.

"I know every prayer in the book and I said most of them this morning," he said, and then added, "but I have not experienced any reaction." He had made the mistake made by others. We do not pause long enough in our speeches to give God a chance to speak to us.

A newspaper reported a full-day meeting on prayer. "It would take many pages to record all of the good things about prayer which we said," wrote the reporter. It probably would have been a better retreat if the attendants had kept their mouths shut and their hearts open.

I like better the report of a leader of a day of prayer. The paper said, "After a brief period of introductions, the participants practiced various methods of making their minds neutral so they would be in a position to receive any messages which might come to them."

This technique blows to pieces the idea that prayer is super-concentration on the thing you most want from God. Prayer is not a method of spelling out the things you wish God to say to you. It is the technique of so opening your heart, your mind, your subconscious ego, and the rest of your personality so you may receive the message God wishes to give.

Logical? Of course not. Common sense? Not in the way that we think of common sense as being based on laws of logical and normal psychology. The logician will resist the idea. The extrovert will think it is crazy. The economists know that the world is made by the builders, not the dreamers.

But God has a few of us whom he whispers in the ear
The rest may reason and welcome: 'tis we musicians know.

Beatitudes for Churches

BLESSED IS THE CHURCH WHERE:

. . . . . worship is made to one God in silence, awe, and adoration.

It shall uplift the hearts of men.

. . . . . imagination applied to thorny problems is welcomed, not discouraged.

It shall find the meaning of creativity.

. . . . . stewardship embraces not only the giving of tithes, but the sharing of talent.

It shall know the joy of true sacrifice.

. . . . . singing is the act of hearts aflame, united, not merely the performance of a few soloists.

It shall discover the value of relaxation.

. . . . . beauty and utility are combined in one structure, so that the holiness of beauty and the beauty of utility are one.

It will enable the organist to practice in winter.

. . . . . missionaries tell about their experiences on the field, instead of preaching sermons.

It will hasten the Kingdom by a millenium.

. . . . . board members discuss religion frequently, not merely talk about how to meet the bills.

It shall be transformed by the renewal of their minds.

. . . . . men of differing religious backgrounds are invited to talk to the congregation on vital issues.

It shall learn the cementing power of truth.

. . . . . skin color presents no barrier, but an incentive to service and comradeship.

It shall experience the joy of true fellowship.

. . . . . prophets face fearlessly the sins of their day, disciplining themselves first.

It shall be confronted not with half a Christ, but with the wholeness of Deity.

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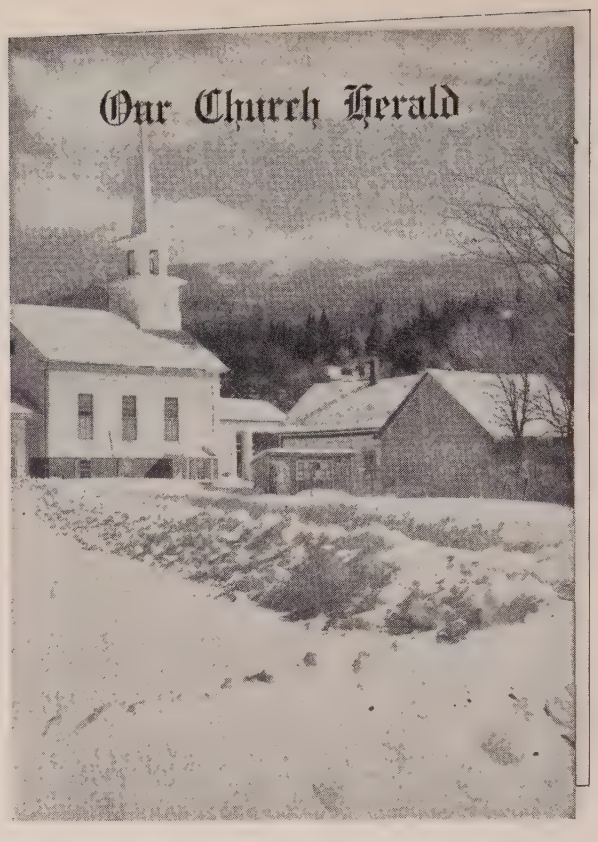

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The National Religious Press

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GRAND RAPIDS, MICHIGAN

adapted from an address given recently at a meeting of Church administrators in Denver, Colorado

Public Relations— Practically Nothing?

Ralph C. Neill

Public relations is the vehicle by which an individual or an organization gains the approval of his or its constituency . . . . and the general public.

Today there is gross misunderstanding as to the function and purpose of public relations. A current Indiana event brings out one side of what I mean. A bribery trial is now in session in Indianapolis involving state officials. More than $60,000 was paid by a manufacturer's representative to a public relations firm who had influence with the state. The Indianapolis *Times,* facetiously reporting the event, commented that one of the defendants stated that he did practically nothing in public relations to gain contracts for the manufacturer's representative; the second defendant said that he also did practically nothing to gain favor, likewise, the third. The *Times'* conclusion was "To some people, then, public relations is practically nothing."

This is one interpretation of public relations as viewed by the outsider.

Yet, being realistic, we do have trouble in defining public relations. During the last few years there has been an extensive effort made to up-grade the whole field of public relations. Most of us feel that public relations is more than mere publicity. At the same time, we realize that publicity itself is a real part of public relations. There are those who feel that we are kidding ourselves when we shy away from "publicity," as a part of the definition of public relations. The desire to avoid "publicity" has its roots in past misunderstanding of this term, too.

For me, at least, a good definition would be as follows:

Public relations combines the activities of pure publicity and promotion with legitimate, continuous, long-range concern for the public. When channelled through a well-coordinated program, it is used to influence and guide the opinions of individuals and groups. Public relations is the vehicle by which an individual or organization gains the approval of his or its constituency. In the case of the church, public relations is an attempt to gain the approval of its own membership and the general public.

Mr. Neill is director of the Department of Public Relations in the Disciples of Christ, having his office in Indianapolis, Indiana.

He is the author of a recent manual **Press Relations and Your Church** outlining in graphic style press relations for the local church.

Public relations in any field begins and ends with people. A public relations program for the church begins with its activities, ambitions, aspirations and accomplishments. It concludes with the acceptance or rejection of these elements by the individuals or groups for which it is intended.

Broadly speaking, public relations for the local church involves all that it does. The tools of public relations can range from regular and systematic news coverage and radio-TV participation—the most dramatic of our public relations efforts—to the appearance of a church, the program of the church, the parish paper, letters to the congregation, printed materials, and a wealth of other "right-arms."

Aside from the two areas—news and broadcasting—I feel that the local parish paper can have the one single greatest effect, public relations-wise, for members of the congregation. Of course, it goes without saying that a church does not just have good public relations, it earns it.

No program of public relations can be any better than the program of the church itself. Therefore, an aggressive program must be the first step. Then, this program can be interpreted to the congregation most easily through the parish paper.

A recent experience of my own highlights this feeling. We are currently engaged in providing, through my department, a packet of sample local church papers, including papers from various sized churches, varying budgets and varying printing methods. A casual announcement that the packets were available for distribution brought a flood of requests to our office. Within a week nearly 200 requests had been received from local churches wishing assistance in improving the quality of their own publication. In some cases the request came from churches just beginning a local parish paper. At any rate, there is an interest in this field.

The Parish Paper

I am assuming that most of you here have printed parish papers. If you do, you are above the average. This does not mean to say that excellent papers cannot be published by other reproduction methods. Good production, whatever the process, is the key. On the other hand, a poorly edited parish paper can do much to kill enthusiasm for a program of the local church. I would suggest that each of you would want to analyze your own paper and to see if it might be improved, even though I am sure yours would be of high quality.

I do not know how many of you edit your church paper. In many churches the business manager has this responsibility as part of his portfolio. More and more churches are finding excellent leadership from lay persons who have had journalism experience. I know that several of you here have found lay people with experience desiring to be of some service to the church. Search out such persons in your congregation. You may be responsible for the editing, but you might find yourself a top-notch editor to do the job for you.

Sometimes I feel that someone other than the good Lord invented the mimeograph and placed it in the church. The results of church mimeographing, I am sure, has kept thousands out of the church. There is nothing worse than a poorly mimeographed letter. At the same time, there is nothing wrong with a well-produced mimeographed letter. It is physically impossible, except for churches who may be fortunate enough to have an auto-type, to write individual letters to a thousand to two thousand church members. Quantity duplication of letters is necessary. Let's get the best results from this man-made monstrosity. Any of the office equipment firms are anxious to provide training and routine assistance to owners of their equipment. Let's make use of this service.

Side by side with good production is content. There are sufficient letters in the alphabet and an abundance of words in the English language to allow for a great deal of originality in framing letters to the congregation. The "dear friend in Christ," "brethren," "beloved," openings may do something for the grandmothers in the congregation but leave most of the current generation cold. Originality in content, and for that matter, being original in brevity, might put across the point while the old cliches are sending many a letter to the waste basket.

Although the parish paper and letters to the congregation are key factors in your portfolio, special printed matter is of increasing importance. And by this I do not mean quantity of pieces. Someone has estimated that the average home receives from 5 to 10 pieces of literature in addition to letters with each delivery of the mail man. Our homes are finding difficulty in keeping up on current affairs, their national church publications, their community activities, without being bombarded with an unnecessary amount of material from the old home church. Yet, good printed pieces are invaluable to your program. Modern printing processes make it possible for the church to keep pace with any commercial organization. However, this takes real planning, study and originality. Make use of resource books available for your own library or from your public library. You have a responsibility to do more than throw some copy and a few pictures to your printer and suggest that he "work up something and get it to us by Wednesday night." Of course, you should never assume the responsibilities of a printer, but through proper personal relations with your printer suggestions can be made and will be accepted. Here again, competent lay people in your congregation with experience in art, layout and other related fields, can assist you. Don't be afraid to use them. Many times it will not be the active churchman. He may feel he is not "qualified," to be an elder or deacon or assume other church leadership, but is just waiting for someone to ask him to help.

We have been speaking here of public relations primarily within the church—the relations between the staff and the congregation. This is a most important public relations phase, and, there are many others, such as the involvement of the entire membership in the program of the church, which perhaps is most largely the responsibility of other professional staff people. You may have a real part in suggesting that all be involved. Another is the routine matter of the appearance of your church building and church grounds. In this day and age when our "religious revival" seems to be the "thing to do," many people select their church on the basis of its appearance. You may not have a brand new edifice, but you might see that whatever you have is well maintained with modern decor and facilities, and that the lawn is mowed ever so often. Your outside bulletin board has a real public relations effect upon your own membership, your potential membership and the community at large. Here I cannot be of too much help since I have yet to see what I could consider a good church bulletin board. And frankly, I am not sure that I could define what I would call a good one.

One additional point regarding intra-church public relations—and this is not new, and perhaps you are all ahead of me. We have been speaking here of public relations involving work—those things that require preparation of the news releases, letters, editing of the paper, etc., —most of which are handled, as far as this group is concerned, by yourselves or secretarial help.

The Public Relations Committee

A public relations committee in the local church, completely unrelated to the creative matters I have just mentioned, could well become the "public relations conscience" of the church. Many of our churches are using such a committee to serve as sort of a "watch dog" for the entire program of the church, though they themselves may not carry out their own suggestions. Many of the churches with which I am familiar use such a committee to study such problems as the conduct of the choir as viewed from the congregation. Do the choir members' antics during the service detract from the worshippers? Does the irregular line of music detract? Or, take the case of the ushers. Do some ushers offend people by their method of carrying out their duties? Do the elders and deacons detract from the service by the manner in which they process? Or, do they notice antagonism of the community over the way in which church members park their automobiles, etc. As I have said, these matters probably would not be handled by the committee itself, but could be referred to the proper group in the church organization for solution. This committee might even suggest that the minister shorten his sermon—being wise enough to pass the suggestion on to the Worship Committee for fulfillment.

Any local church public relations program must involve both its own members and the community. And here I am not thinking of the community as a potential for your church. In any approach to community whether through the press or radio-television, I would suggest that wherever possible your approach be a cooperative one and not an attempt to "go-it-alone." If our religion means anything to us, it must mean more than merely the First Methodist Church or whatever our

particular church may be. In a sense, what we do as individual churches speaks for Protestantism in general in your community.

In my contact with the public press across the country, I find that local papers are, quite naturally, first interested in news. But I also find that they are interested in the churches who have an interest beyond themselves. That is why I feel so strongly that churches of a particular denomination within a city should cooperate very closely in their dealings with the press. In some cities we have as many as 50 churches of my own denomination, and in most cases a like number from four or five other groups. It is perfectly ridiculous to assume that local newspapers could carry news of each of these churches in each issue of their paper. There just isn't enough space. On the other hand, it might be very possible through your own denominational council within a city to provide roundup stories of the Baptists, Presbyterians, etc., which could be of much greater interest than mere news of a local congregation. The same would be true regarding news of all churches within a city. Identification with the group is good from the viewpoint of the editor.

This does not mean that you should not report all news of your church as it happens. By all means do so, but consider the corporate witness, too. And one more point—don't depend on just the standard Saturday church page! There are six other days in the week! Most newspapers in your city have part or full-time religious editors. They are looking for good church news each day. Work with them—and, for goodness sake, practice good public relations with them!

The final point I would make involves the obvious—the public relations value of non-church activities. I'm thinking of the witness for the church that comes from the involvement of your minister or ministers and leaders of the congregation in community affairs, cultural groups, fraternal organizations and the like. I'm thinking of the goodwill gained through the sharing of your facilities for non-church groups or events. I'm thinking of the church that takes an interest in events of its community and has the courage to speak up on issues when a voice should be heard. But that same church should lift up those outside the church *per se* who may also be taking a stand. How many ministers or church laymen have expressed a word of thanks to a newspaper editor or civic leader who has taken the Christian stand. Too often the church is silent with its praise. This, too, is part of public relations.

Let us hope that public relations—for the church, at least—is not "practically nothing." Good public relations for the church is nothing more than our Christian stewardship.

Church Paper Check List

	RATE YOURSELF Satisfactory	Need Improvement
QUALITY OF WRITING		
a. Sentences are short (average of 15 words)		
b. Sentences are clear.		
c. Writing is reasonably free of jargon and cliches.		
d. News is journalistically well-written (presents all the facts).		
e. Dates are accurate, names are given in full.		
f. Regular columns avoid repetition.		
QUALITY OF EDITING		
a. Style is consistent.		
b. Proof is read on every issue, no errors occur.		
c. Paragraphs are short.		
d. Titles and captions are brief and attractively worded.		
e. Headlines, captions, etc., do not clash in size or style (check with your printer).		
f. Long columns are broken with sub-heads and white space.		
g. Pictures are used, charts, etc.		
h. Pictures are well chosen and clear.		
i. Tabulations and lists are concisely and neatly handled.		
j. Bold face, italics and underlining are used for emphasis.		
k. Quoted material is properly credited.		
l. "Jumps" (material continuing from one column to another) are clear.		
m. Filler material is typographically useful and yet constructive.		
n. Body type is readable and well spaced.		
o. Type lines are neither too narrow nor too wide (40 characters in length).		
EFFECTIVENESS OF MAKEUP AND FRONT PAGE		
a. Front page is original, suitable, and attractive.		
b. Publication name is clearly visible.		
c. Name of church, city, state, address, date and volume number are clearly indicated.		
d. Pages have "eye appeal"—are not marred by monotonous arrangement of headings.		
e. Advertising, if used, is placed without detracting from reading matter.		
f. Advertising, if used, is placed so as to give advertiser his due.		
GENERAL APPEARANCE		
a. It does not overuse bold face type and have a too black appearance.		
b. It does not overuse italics, old English, and other too light or weak type faces and have weak appearance.		
c. Sufficient white space is used to give the publication inviting appearance.		
d. Engraving work is good and correct screen is used for illustrations.		
e. Quality of paper is suitable for such a publication as this.		
f. Press work is careful and inking is right.		
g. Margins are adequate and trim is precise and consistent.		
VARIETY OF CONTENT		
a. News of the total church served is printed throughout the year.		
b. Brotherhood and inter-church religious news is printed.		
c. Special features are presented in an attractive manner.		
d. Post Office regulations are understood and observed.		
e. Editorial policy is evident and consistent.		
f. Varied ways to present content—article, story, play, poem, etc.,—are sought and wisely used.		

Some helpful suggestions for dressing up your publication

Cover Stories

"It's the first piece of mail I read!"

"I always read our church newsletter from cover to cover." Comments like these will make any minister feel good about the effort and money which go into the publishing of a parish paper.

There is a suspicion, however, that church publications receive scant if any reading by many of the members of the congregation. William S. Wise, in the November, 1957 issue of *Church Management,* raises the question, "Is Your Church Letter Read?" He relates the fact that only 12 out of 60 persons at his church's Official Board meeting had opened and read the latest issue of the parish paper. He questions the worth of these messages.

Mr. Wise indicates that the church letter is important and should be "well read." If this is true, what are some of the techniques for keeping parish papers interesting and readable? How can we increase our readers even among such loyal people as the members of our official boards?

I am convinced that the cover story can make a difference in the amount of interest shown in the parish publication. By cover story, I mean the personal message, anecdote, or human interest bit which usually appears at the beginning or early in the newsletter.

The cover story can serve as a "hook" by which the immediate attention and interest of the reader are caught. No reader wants to be suddenly immersed in a quick succession of announcements. He gets enough of this kind of promotion from the sales sheets he receives in each mail, which he quickly deposits in the wastebasket. Beware lest your church paper follows suit.

On the other hand, if the prospective reader is greeted with something which raises his curiosity, piques his interest, or causes him to smile, he is likely to continue reading the rest of the paper. He will respond to the feeling of a personality behind the writing. He will welcome the friendly intrusion of a warm and human communication coming his way.

There is very little room for the syndicated story with which to open the door into the reader's attention. After all, you wouldn't walk into his home and say, "I'm here to talk with you, but not in my own words. I'd like to quote from a celebrated columnist."

Start out in your own words, faltering though they may be. After all, you want to communicate with your potential readers. They want to know what you have to say. You have an idea to share or an experience to relate. The introduction of an outside "authority" at this point will more often be a barrier than a help.

A catchy title is a good means of latching on to a potential reader. The title should consist of no more than four or five words. It should give the reader a hint as to what the story is about. Difficulty in selecting a title may be due to a lack of a specific point to the story. It may also indicate that you are trying to put across too many ideas in one story.

Anyone who competes for readership today must learn to write for busy people. The entire paper must not be too long. The cover story ought to be from 175 to 250 words. Sentences should be short. Paragraphs should be plentiful. The parish paper that is set aside to be read later, "when I have more time", is like to go unread.

The writer of the cover story should be the minister, whenever possible. The listing of church events, the noting of church progress, the details of church activities, all these can be done by a secretary or assistant. The cover story, however, is an opportunity for the minister to hold conversation with his parishioners.

Rev. J. Ralph Shotwell, in his Greece, N.Y., *Community Builder,* has a column whose title is patterned after Ed Murrow's TV show "Person to Person". Mr. Shotwell calls his message "Parson to Person". Many people can become better acquainted with their pastor through the medium of a well-written church paper.

Besides serving to personalize the pastor, there are at least three main purposes for which the cover story can be used. These are (1) promotion; (2) teaching; and (3) inspiration.

Coming events in the life of the church can be promoted through the skilful wording of a cover story. The observance of an important anniversary or the report of an attention-getting cover story.

The Rev. Henry Budd of Ithaca, N. Y., kept the members of the First Methodist Church informed and interested in the building of their new church organ with reports such as this on the cover of the *First Church Helper*:

> The major interest about the church in a building way is the large and continuous change in the Sanctuary. Last Sunday, in spite of the scaffold, it was possible to see rows upon rows of new pipes, boxes of elaborate electronic equipment, cables about and many evidences of an organ moving toward completion.
>
> During the week, the console has been connected with the various divisions of the organ. The men are completing the installation of the pipes. Now and then during the day we hear the organ playing as they test out this or that part. Two persons are busy tuning the pipes.

Sometimes the personal message can be written by a lay member of the church. This has been effectively done by some churches in connection with their every-member canvass campaign. In this way the laymen have an opportunity to add their words to that of the minister in promoting various church efforts. The Lockport, N.Y. *Baptist News* carried the following article written by one of the young adults of the church:

A Young Adult Speaks on Pledging

> I believe that making a pledge to one's church is a privilege, a duty, and blessing.
>
> It is a privilege for it gives us an opportunity to take part in the work of God's kingdom. Not just in our own church but throughout the world as we help in the spreading of Christ's teachings through our missionaries and the wonderful work they are doing.
>
> It is a duty which we all assumed when we became members of the church. Our church is not just a building which stands on a particular corner . . . . it is the people, you and I . . . . each doing our part by working together. We

---

Mr. Titus is the minister of the Eastwood Baptist Church, Syracuse, New York.

For Parish Papers

Nicholas Titus

are the ones that must provide an income so that expenses such as heat, light, salaries, the buying of supplies, etc. are paid.

Last, but certainly the most to be desired, is the blessing which is received from an active participation in God's work. The feeling of satisfaction which comes in knowing that we did our part in our Sunday School and church and also around the world to bring Christ's message to others.

As Christians and church members, when we fill out our pledge cards, may we all remember and be guided by that familiar verse from Acts 20:35, "It is more blessed to give than to receive".

(Audrey Wheaton)

The minister, in the cover story, has an opportunity to spiritualize his church's financial campaign by reminding his flock of the wider dimensions of stewardship. The Rev. Dr. Henry Hitt Crane does this effectively in this article on the bulletin of Central Methodist Church, Detroit, Michigan:

An Open Letter

Dear Friend:

With business letters, the briefer the better. With love letters, the longer the lovelier. This is both, but mostly the latter—as you'll see.

Because you are a supporter of Central Church we know you must love her, otherwise you'd doubtless get a divorce. But there are such different degrees of affection—all the way from cold deference to passionate devotion.

Do you agree that, other things being equal, the intensity of our love is pretty fairly revealed by our eagerness to give her the utmost possible —in money, as well as in time and service?

Perhaps you are one of the elect few who are doing just that. Bless you, then!

But perhaps you really love your church more than your subscription shows and you are glad of this chance to increase your contribution now. Perhaps you could double, or even treble your present gift. That would be very wonderful!

The fact is we, the present membership of the Church, are actually not paying our way. Much of our current expense is paid from our endowment funds. This would not be too unwise were we in normal times, perhaps. But with the present boom —and the inevitable aftermath, do you not agree with the Official Board that we must do our utmost to avoid drawing from our "sinking fund" now, lest it be exhausted when subsequently we shall need it desperately?

Surely you won't consider this letter a "dun," nor even a call to duty. It's merely an affectionate suggestion that you may indulge in a real delight—showing your loyalty by your devoted support. Your Church is no club to which you pay dues. It is a Cause to which you commit your utmost.

Will you consider the whole matter conscientiously now, in communion with your God, and if you have not already done so, make the whole transaction a true sacrament?

We eagerly await your response.

Most loyally yours,

(signed) Henry H. Crane

Ministers do well to encourage their parishioners with a positive note. Members of a congregation do not readily respond to harangues from the printed page, any more than they do from the pulpit. The subject of Easter congregations has been the target for a great deal of cynical homily on the part of some preachers. On the other hand, Franklin D. Elmer, Jr. of Flint, Michigan pats his people on the back in this portion of his cover story titled, "The Annual Resurrection":

> A New York newspaper has referred to Easter, quite facetiously, as the celebration of the "annual resurrection of the dead parishioners." And there is abroad in the land a myth that many people go to church on Easter who never go to church at any other time of the year. With this cynical viewpoint toward Easter, I, for one, thoroughly disagree.
>
> In the first place, there is no "resurrection of dead parishioners" on Easter or at any other time. Any "dead parishioner" is quite likely to be far beyond the stage of any possible "resurrection".
>
> And secondly, almost every person who comes to church at Easter has been present at church at other times during the year. The Easter crowds are due to the fact that at Easter, more than on any other Sunday in the year, everybody comes on the same Sunday.

The parish newsletter can also carry on a teaching function for the church. You can tell the story of the program of the church in such a way that the readers will learn easily. This can be done better in story form than in any other way. A new Christmas workshop was interpreted by the author to the congregation of the Eastwood Baptist Church of Syracuse, N. Y., with this story which appeared in *The Eastwood Baptist*:

The Wrinkled Star

"Oh, don't put the star in your pocket!" But it was too late. Before the teacher could stop him, the six-year-old had folded the colored paper star and tucked it into his pants pocket.

Perhaps the star would be wrinkled, but who cares. How do we know that real stars don't have wrinkles? And besides, that wrinkled star was something the little boy had made himself. It would be better than any "boughten" ornament on his tree.

This was only one of a number of interesting events in a busy and happy Sunday afternoon at our church. It was our "Christmas Workshop." Parents sat with their children around tables and helped make ornaments and decorations for their homes.

Teachers had an opportunity to meet parents, and parents to meet teachers. Together they used scissors, paste, water-colors, and sparkle material. Tea, milk, and cookies were served. A group of small children in costume re-

enacted the Nativity while a narrator read the story.

The result? More than a wrinkled star! The deep impression of parents, children, and teachers sharing in a happy experience in their church.

References to missionaries known to the church can often help personalize the story of the church's outreach. Social problems can be surveyed in the light of Christian teaching. Likewise, the minister can use the church paper as a vehicle for his ideas on Christian ethics in the area of community and world tensions. All of this, to be effective, must not read like long government reports. The writing should be brief and related to life, in terms of the readers' experiences.

Simple incidents can be used to point up spiritual truths. An actual event served as the basis for this story which appeared in *The Eastwood Baptist.*

Dead?

It was dead! The thing that once responded, had voice, and brought life into the room was now dead.

Sadly, I put the receiver down. It was futile to dial further. The phone was dead!

No longer could I communicate with my home, my friends, or with anyone. I felt frustrated . . . . . and even a bit lonely. It's no fun to be out of communication with the rest of the world. The phone was dead!

One of the reasons for the futility and frustrations in our feverish world is because the lines of communication are dead. We've broken off the connections between ourselves and our Supreme Friend. And we're alone . . . . terribly and terrifyingly alone!

How are your lines of communication with God? Do you speak to each other in glad moments of prayer?

Or—is your phone dead?

Stories of the program of the church, often told with a spark of humor, can be most effective. Franklin D. Elmer has a column in his newsletter which is titled "The Life of the Church Is Its People", in which he skillfully uses humor and human interest stories. Here is a sample:

Fortunately the participants in the "tussle in the chancel" last Sunday were very young—otherwise it would have been disgraceful. But it proved that the male members of the Borey family are irresistable, even to the third generation. For when the Cherub Choir reformed to leave the chancel, the struggle among the fairer sex to see who would walk down the aisle with handsome young Bobby Borey was a wonder to behold. He solved the problem himself by marching down the aisle, quite unconcerned, with another male. And while we're at it, our congratulations to Director Mildred Edquist for a delightful Cherub Choir.

Dr. Elmer has some provocative titles for cover stories in his *First Church News,* publication of the First Baptist Church of Flint, Michigan. Here are just a few: "The Bluest Monday," "A Great Year For Babies," "I Am Going Fishing," "Strange Mail in the Church Office," "He Treated the Boss—And Cured the Servant!"

Inspiration for daily Christian living can be passed on to readers of the parish paper by well-written cover stories. Harleigh M. Rosenberger of Denver, Colorado starts out a sermonette in his *Calvary Messenger* in the following way:

Your Post of Duty

I know of a girl who operates an elevator. When you step into the elevator, she has a smile for you. Those who enter, feeling blue and discouraged, are uplifted. Those who may be angry at the world feel a strange sense of peace and calm. For, this young woman regards her job as a post of duty for God. Each one who enters the small steel cage is in her charge for a few moments. In her quiet way, she is a witness to the power of the Gospel. Others feel the radiant faith that is hers.

Sometimes, erroneously we feel that a minister of a Church is the only one who is set aside by vocation for serving God. The teaching of the Master suggests that each of us is a minister in his own way. The mail carrier, as he walks along the street delivering good news and bad. The teacher, seeking to mold the plastic minds of youngsters beneath her care. The nurse, bending over her patients and administering medicines. The housewife, bringing up her family in the way of the Lord. The storeman, waiting on the customers. Each can be a minister of the Most High. For, each is called to a holy vocation.

Condensations of sermons that make good reading are sometimes included on the cover of the parish paper. Effective use is made of this by Rev. Dr. Gene Bartlett in *The First Baptist News* of Los Angeles, California. Perhaps a good test of a sermon might be: "How does it read? Do I want my parishioners to see my sermon in print?" Some ministers are brave enough to expose digests of their homilies to the eyes of parishioners.

Ministers are messengers of God's good news. They do this in a number of ways. They speak of the good news from the pulpit and in personal contact with their people. Parish papers afford them the opportunity to bring the good news regularly into the homes of their church members. Happy is the church whose minister has learned the art of "publishing glad tidings", so that his parish paper is well-read.

INTERNATIONAL FUND RAISING INSTITUTE

The recently organized American Fund Raising Association has voted to change its name to International Fund Raising Institute by a unanimous vote of its membership. The release announcing the change says.

Officers elected at the Convention are: Chairman—William R. Cumerford, Cumerford Incorporated, Kansas City, Missouri; President—George F. Murphy, George F. Murphy & Associates; Lima, Ohio; Vice-Presidents—Francis E. Kelley, Francis E. Kelley Associates, San Francisco, California; Christie McDonald, CAMA Fund Raising Services Limited, Toronto, Ontario, Canada; Henry J. O'Brien, Mahoney, Wielert & O'Brien, New York, New York; John Papajani, Collings and Associates, Seattle, Washington; Stephenson Wells, Wells Organizations, Inc., Chicago, Illinois; Secretary-Treasurer—Allott W. Yadon, National Fund-Raising Services, Inc., Fort Worth, Texas; and Management, Byrne Marcellus Company, Henry Bucklin, Chicago. Offices will be maintained 322 South Michigan Avenue, Chicago 4, Illinois.

This makes three active organizations of fund raising organizations who are operating in the church field. There are The American Association of Fund Raising Counsel, 500 Fifth Avenue, New York 36, New York, and The Affiliated Fund Raising Council. Pending a permanent address this organization may be addressed; Care of Ivan Justice & Associates, 214 Washington Avenue, Elyria, Ohio.

Church Lighting --Engineered Objectively

*M. W. Terkel**

Engineered lighting in your church means the creation of a general atmosphere of reverence—holding the attention of the congregation to the service—accenting the architectural detail and religious art objects—and being able to see and read within the church—adding to the comfort of the congregation and pastor.

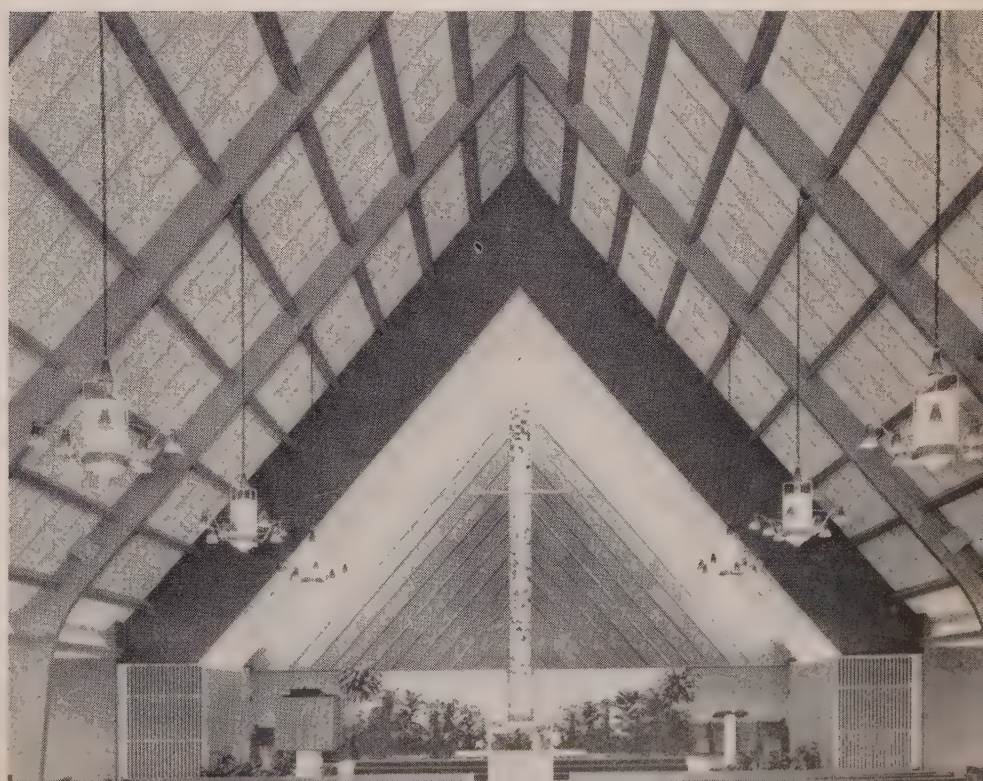
In most cases on new construction the architect assists in the selection of the lighting system to assure its accomplishing the intended functions, mainly—to complement and reveal the numerous architectural features to be sure that they are not hidden in the shadows and to provide ample light for seeing while creating an atmosphere of warmth and solemnity conducive to prayer and quiet meditation. On remodeling work, where an architect is not consulted, the electrical contractor, the pastor and the building committee are in many cases the ones concerned with these problems.

The public has become increasingly "light conscious" during the past 15 to 20 years because of increasing lighting standards representing the advancements which have been made in the field of illuminating engineering. This advancement has also had its effect in the church lighting field, creating many competent church lighting specialists throughout the country. Leading manufacturers of church lighting equipment offer engineering counsel, usually without obligation, through their lighting specialists who are not only trained as illuminating engineers but who are also very highly trained in ecclesiastical architectural design and symbolism. This specialized training better qualifies them to assist both the architect and engineer as well as the electrical contractor and the church in the selection of proper lighting equipment for each individual project.

It is erroneous to feel that the type of lighting which is installed in another church would satisfy the requirements of your own. The problems of each church must be considered independently to determine the type of lighting system and the style of fixture design which will best serve the needs of that congregation.

Exterior Lighting

The entrance-way should glow with "The Light of Welcome". Architectural features of the building can be emphasized with exterior floodlighting concealed in the shrubbery, on the building, etc. The entry should be well lighted with a lantern over the doorway or with a pair of lanterns on either side of the door, mounted high enough to illuminate the stairs even when the doors are open. If the building is set well back from the street or if there is an unusually long or extended stairway which must be used to reach the building, additional light from lanterns on standards can also be considered. Surface mounted copper or stainless steel fixtures or copper faced recessed fixtures can be used under projecting



A view towards the chancel of the Beulah Presbyterian Church, Pittsburgh, Pennsylvania. Hoffman & Crumpton; Architects.

Note supplementary cove lighting for effect as well as the lanterns designed to produce even distribution of illumination over 25 ft. pews.

*NL Corporation, Cleveland, O.

canopies and in cloister areas.

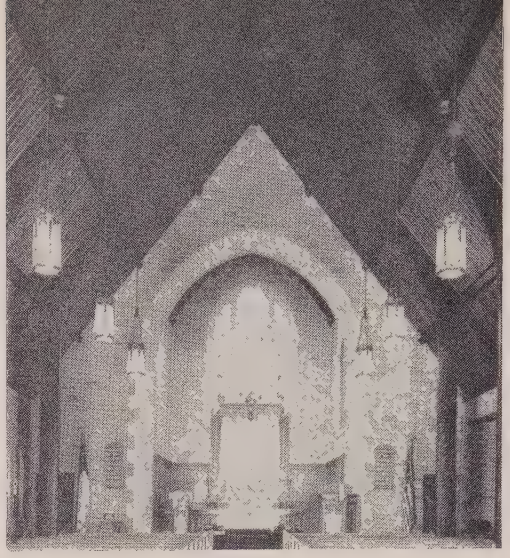
Nave or Auditorium Lighting

For many years, the major consideration given to nave lighting was the esthetic effect—the design of the lanterns blending with the spirit and architectural design of the edifice. This is just as important today, but in addition modern church lighting must provide *lighting efficiency.* Church lighting differs from other types of lighting applications in that basically it must take into consideration "atmosphere effect" where a high intensity of illumination may not be required or desirable.

In the selection of lighting for the nave of the church, one must constantly keep in mind the following objectives:

1. Soft light, next to music, is the best means for creating an atmosphere of warmth and solemnity which one seeks and anticipates when entering the House of Prayer. The twentieth century church must meet the spiritual and religious needs of the individual as he makes the transition from the turbulence of the outside world to the calm of the church interior.
2. The lighting system must be functional and flexible to meet the various needs of the church services and uses of the church building. Engineered light should be conditioned to conform to todays illumination standards while maintaining glare-free comfortable brightness levels to help create an atmosphere conducive to prayer and quiet meditation.
3. The lanterns or fixtures should complement the architectural style of the building, harmonize with the details of the church interior and contribute to its beauty and dignity.
4. The lanterns should be located on or very close to the center line of each section of pews. For appearance purposes it is suggested that a lantern be selected with 1" of diameter size for each foot of spacing between outlets measuring from the rear to the front of the church. For example, if the outlets are 14 ft. apart, the 14" diameter size lantern can be used. For the height of the lantern, the body length should generally be 2 1/2 times the diameter, or longer.

   The width of the nave and ceiling height must also be considered. In the church which has an unusually high ceiling or is exceptionally wide, the lantern must be "scaled to the size of the nave". A lantern with a gallery section either above or below the vertical section of the lantern is desirable to create the right appearance and proportion.
5. The general rule for mounting height is as follows: The measurement from the floor to the bottom of the lantern should be at least equal to the distance between outlets measured in the long dimension of the nave. For example, where outlets are 14 ft. apart the lantern bottom should be approximately 14 ft. above the floor. This will assure an even distribution of illumination between outlets.



Evangelical Lutheran Church of Our Redeemer, South Bend, Indiana. Lanterns are used to harmonize with the Gothic influence illuminating the pew area with upward and sideward components.

Generally, the nave area is illuminated by lanterns or lighting fixtures suspended overhead. In some cases the lanterns are used in conjunction with recessed downlights. The design should be selected carefully to harmonize with the interior architectural style of the church, thereby becoming an integral part of the whole.

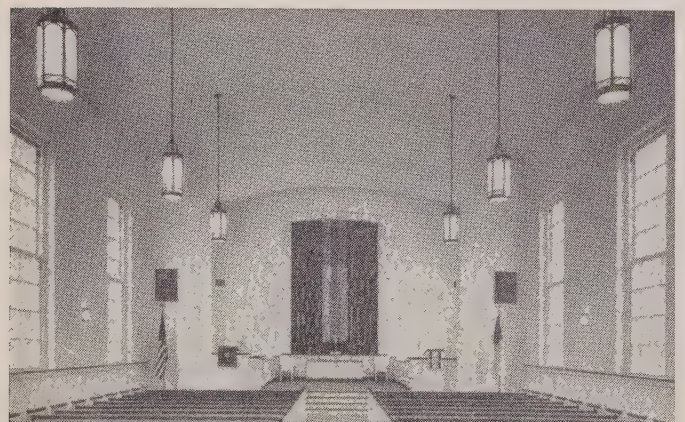
For a quick rough calculation, it is comparatively safe to figure that approximately 2 to 3 lamp watts per square foot of area to be illuminated will produce approximately 8 to 15 foot candles—usually considered adequate in the nave area.

Many of the older churches as well as many of the newer modern ones have used suspended units with pleasant and delightful effects. This type of lighting system provides adequate illumination over the pews and at the same time can be consistent with the architectural design. No matter how beautiful the church interior may be, much of the inherent beauty is lost if not properly revealed by correct illumination.

The size and shape of the lantern to be selected will depend upon the size of the church, the distance between outlets and the mounting height above the floor. The lanterns or fixtures selected should be mounted at a proper height to appear neither overpoweringly large nor disportionately small. The mounting height should be carefully considered to enable caretakers to perform maintenance tasks from ladders or portable scaffoldings, if the fixtures are not lowered by winch device. The lantern should be so designed that access doors can be readily opened for easy servicing.

Lamp Arrangement and Wiring

The lamp arrangement within the lantern itself should be properly engineered to conform to the individual requirements of each respective church. In most cases, the arrangement must provide for an ample concentration of downlight for comfortable seeing, producing an even level of light distribution throughout the seating area. There should also be an upward and sideward component of illumination to eliminate shadows in the upper areas and at the sides of the church. The upward and sidelighting also help create a soft modulated light throughout the nave, which is so conducive to the mood of quiet meditation and reverence. In some cases, because of designs on the ceil-



Washington Avenue Church of Christ, Elyria, Ohio. Junior W. Everhard; Architect. A straight forward line in a colonial setting.

ing it may be advisable to provide for an upward component of flood-lighting to emphasize the architectural detail or design features in the church. Unless there is a specific application for a high intensity of upward floodlighting, it should not be considered.

It is recommended that the wiring be on at least two (2) circuits, so that the main source of downward illumination can be turned off during a sermon or during ceremonies when a high intensity of illumination over the pews is not required. A dimmer system could also be considered to help create the flexibility which is so desirable in the church lighting system. Advantage has been taken of recent advances in design and performance of the new R40 and R52 floodlamps which are being used for downlighting over the pews because of the lamp's wide spread distribution, greater intensity of illumination and longer lamp life. Other new developments in lighting have employed glass control lenses with efficient reflectors behind them, glare and brightness reducing louvers and in some cases perforated metals.

First Evangelical & Reformed Church, Nashville, Tennessee. Warfield & Associates; Architects.

The chancel area is flood-lighted and fluorescent cove lighting is used along the sides.

Design of Lighting Fixtures

Considerable advancement has been made in the design styles of fixtures being used in churches today. For the older churches interested in relighting, there are many newer designs which still retain the ecclesiastical ornamentation which would harmonize with the architectural detail of the individual church. For some of the newer modern churches, multiple housings, arm type pierced designs and many other variations are available to actually add design beauty to the rather severe interiors while at the same time provide good lighting.

Under certain circumstances, recessed lighting can be used as a sole source of illumination for the nave. This might work out satisfactorily in those churches which have lower ceilings; however, the chief objection to this type of lighting system is the darkened ceiling area which results. As far as the "atmosphere effect" of this type of system, many architects feel that the unbroken dark ceiling creates a tunnel effect which is undesirable. Another objection to this type of lighting system is harsh contrasts, bright spots here and there throughout the auditorium with not sufficient up-light to relieve the dark condition. Some correction to the objection can be made with the use of wall brackets with floodlamps directed upward towards the ceiling. Additional problems are created in the church which has a rather high ceiling and considers only recessed fixtures. In most cases, recessed fixtures are equipped with one light which restricts versatility in the system unless a dimmer is employed. If the lamp should burn out at a time when replacement is not possible, the entire area beneath this one particular fixture would be in darkness (this problem is eliminated with a lantern which is equipped with multiple lamps).

Maintenance and relamping is also a problem which must be considered. In most cases it is necessary that the custodian climb stairs, ladders and cat-walks to reach the fixtures for relamping. Quite often this climb is equivalent to four or five stories and experience has shown that over the course of a few years such a lighting system often becomes ineffective due to the reluctance of the caretaker (generally an elderly man) to make the tedious climb aloft until three or four fixtures require servicing. Recessed lighting fixtures have been used successfully, however, in many churches as supplementary lighting to lanterns.

Attempts have been made to use fluorescent lighting in the nave of the church; however, experience has proven that it is not too acceptable because of its coldness and consequent color loss generally unsympathetic to the proper psychological effect desired in church lighting. This is not to say that fluorescent lighting does not serve it's own function when properly used, but only to suggest that it is not conducive to the atmosphere desired in church interiors. Occasionally, fluorescent lighting can be used as supplementary illumination from side coves. Care should be taken with coves to avoid bright streaks fading off rapidly. Undesirable shadows can result where the light hits purlins or other protrusions on the ceiling.

In many cases, special lighting effects can be achieved by special wiring arrangements and lamp arrangements in the lanterns. Floodlamps can be integrated in the panels of the lantern for flood-lighting the altars, statues, lectern and pulpit. These special lighting effects should be planned and engineered at the same time as the entire lighting system is considered. This type of planning with a competent church lighting specialist can save many, many dollars for the church.

Special Effects for the Chancel

The climax of the interior architecture of the church and of the lighting is found in the chancel area, which should be softly illuminated yet highlighted from concealed sources. Accent lighting is given to religious art objects enhancing their beauty and symbolic meaning in the ceremonies and service. Accent lighting is also given to the altar, the lectern and pulpit. Approximately 20 to 30 foot candles is recommended for this area, though it may be higher. The higher lighting intensity, in contrast with the moderate lighting intensity in the nave, holds the worshipper's attention and also brings out the colors and inherent beauty of the altar, the chancel furniture and decorations, robes, etc. Adjustable flood-light reflectors, for either flood or spot-lamps can be concealed behind beams or projections to provide controlled illumination in this area. In some cases, color filters can be used with the floodlamps to create the desired effect. Lighting of the pulpit and lectern should create a pleasing effect rather than a "theatrical" one.

Supplementary illumination could also be considered for the choir area if it is included within the confines of the chancel. In many cases provision should be made for separate lighting for the choir which can be used for practice sessions, primarily.

Other Locations in the Church Building

Ceiling type, recessed or pendant lanterns can be selected for the narthex, balcony, under the balcony, sacristies, etc, matching or harmonizing in design and detail with the fixtures used in the nave of the church. These generally have the same ecclesiastical finish as the main fixtures so there is a continuity of fixture design and appearance throughout the entire building. Similar type fixtures or possibly

fluorescent fixtures could be selected for the fellowship hall, basement areas and class rooms. Many churches make the mistake of selecting residential or commercial style fixtures for these areas which are not in keeping with the atmosphere and grandeur of the church edifice.

Important Points to Consider

When planning the lighting for a new church or for the remodeling of an older one, consideration must be given to the wiring which is to be used with the new lighting system. Care must be taken to insure adequate wiring with consideration of future expansion of the lighting system to assure the safety of the church from possible fire due to inadequate wiring. All lighting fixtures should bear the Underwriters' Label of Approval. The Underwriters' Label on your fixture is an indication that it has been manufactured to comply with the high standards of the Fire Underwriters' Code for your own protection. Consult your contractor and your local utility expert to advise you on wiring and load conditions.

The selection of the metal finish and color of glass to be used on the lanterns or fixtures will depend entirely upon the interior decor of your church. The finish of the fixture should blend with the other colors in the building. A wide selection of hand-toned ecclesiastical finishes are available to suit the individual taste. Proper preparation of the metals such as electro-copper plating before finishing and quality material used in the finishing process will assure durability and long life. The selection of glass can be made with consideration to the windows in the church, colorings and lighting effect desired.

There is no limit to the life expectancy of a church structure which continues from generation to generation and only ceases to exist when burned or deserted by the changing tides of population. Church architects and lighting engineers have the knowledge and experience to work together to help make the lighting in a church accomplish its intended function. It can be more than a symbol, it can be a definite part of worship and a significant one. Since lighting is so important not only to the architecture of the building but also in its functional aspect of "light for seeing and atmosphere", every sensible step should be taken to insure a good lighting installation. Take time to select the lighting system which will serve your own needs—the ultimate cost is less and the satisfaction is greater when you work with a qualified church lighting specialist and buy from a manufacturer who is responsible and who will back up his product. Their competence is measured by three very obvious standards —training, experience and their reputation in the church lighting field.

Albert D. Belden

Religion in the

The Lambeth Conference 1958 of Anglican bishops from all over the world is in full swing as I write—302 bishops all at once, preaching and speaking all over this metropolis of the West.

Magnificent is the only word to describe the opening service of the conference held at Canterbury Cathedral. Seated in the chair of Saint Augustine, the archbishop welcomed first his visitors from other communions, then his own family of bishops which looked like a great host on the march as the procession passed on into the presbytery. As one account stated:

> **The startling, excited sound of trumpets, the light liquid voices of the young choristers, the deep notes of the organ swelling like thunder, and approaching the high altar the slowly moving line of Chief Shepherds in the Church of Christ, majestic in their world significance, grand in their glowing colour, yet splendid in their simplicity—this was the Anglican Communion at its most superb.**

No wonder an American bishop commented, "It was quite out of this world."

"The Tongue Is a Fire"

It is rather unfortunate that with the beginning of this conference which ought to have the world's peace laid upon its heart, certain rash and surely ill-considered utterances should have drawn the attention of the press.

Dr. Fisher himself, in a comment upon a book just published, commits himself to the statement, "There is no evidence that the human race is to last forever, and plenty in Scripture to the contrary." Surely he had forgotten Christ's memorable retort to the Sadducees, "God is not a God of the dead—but all live unto him," which is about as universal as any one could wish.

Also Dr. Chavesse, Bishop of Rochester, said with equal foolishness, "There was no difference in principle between bows and arrows, gunpowder, or the hydrogen bomb. . . . Total destruction and possibly a lingering death for any survivors would be a lesser evil than serfdom under a totalitarian domination with its concentration camps, forced labour, regimentation, torture and brain-washing."

What a good thing our Christian forefathers and martyrs did not argue like that when they "suffered down" the tyrannies and oppressions and persecutions of bygone centuries. As though the only Christian hope could ever rest merely in weapons of destruction!

One Anglican rector was so outraged by this utterance that from his pulpit he declared, "The Bishop of Rochester is bloody-minded enough to see no difference in principle between bows and arrows and the H-bomb and to speak glibly of total destruction. This is just the sort of thing we don't want to hear from our bishops."

What little concern such ecclesiastics seem to show for the destruction, implied in this fearful prospect, of the institution of the Church itself and all its evangelistic opportunity with the millions of mankind!

Spiritual Healing

The report on spiritual healing was a great disappointment. The commission after several years' deliberation produced a report that is in the main quite commonplace, and in some sections retrograde in thought. Its endorsement of exorcism with its implied belief in demons and supernatural evil agencies is against the better type of Christian judgment and very deleterious to the mind of the general public, especially of children. The greater our belief in evil influences, the more does evil abound. Most Christian opinion in the other churches, saving perhaps the Roman, is ahead of this Anglican report.

Race Relations

That the Church in South Africa and the Protestant Episcopal Church in

---

Dr. Belden, whose quarterly newsletter has appeared for many years in **Church Management**, is in his forty-fifth year as a Congregational minister and is the author of several books, including a biography of George Whitefield.

British Isles

America are at one in their approach to the racial problem was the impression given by the Archbishop of Cape Town (the Most Reverend Joost de Blank) and the Bishop of Arkansas (the Right Reverend Robert Brown) at a special press conference at Lambeth on a recent Wednesday night.

It was equally clear that their agreement was based on identical principles and a realistic sense of what was immediately possible.

The conference began with a question to the Bishop of Arkansas about the Episcopal Church's attitude to integration in schools. He replied that it had taken a stand in many ways against discrimination and was in favor of integration long before the state intervened.

For the most part, church schools in the North were integrated, he said. The greater number of the Church's teaching establishments in the South would accept students of any color. That was also true of the diocese where he previously worked, but he had no church schools in Arkansas.

To his personal knowledge the Negro students refused admission to the school at Little Rock had been refused on proper scholastic grounds, and the bishop added that it was possible to blame the South for the low standards of the Negroes concerned.

The bishop, asked if Episcopal Church conventions were entirely integrated, said he could not think of a single diocese where it was not so. Arkansas Diocesan Convention had been integrated for the past fifteen years.

To the question, "Are there many Negro bishops?", Dr. Brown replied, "Only the Bishop of Liberia, who is now at Lambeth," and he added that he had only one Negro priest and five Negro congregations in the diocese of Arkansas.

"Would you entertain Negro laymen in your home?" one reporter inquired. "We do," replied the bishop. "Let us be clear about this. We recognize no distinction between people of different races. . . . The other side of the problem is that there is a hesitancy, an embarrassment, on the part of some of our Negro friends."

In Brief

Canon S. E. Higgs, rector of Saint Michael's, Vancouver, who is now in England on a short exchange of parishes with the vicar of Ryton-on-Tyne, County Durham, is also over here as one of the appointed Canadian judges for the British Empire games in Cardiff. Canon Higgs has in the past gained some distinction himself on the running track and is accepted as one of the principal track judges in British Columbia.

* * *

The Newcastle Methodist Conference will welcome and honor no visitor more than Dr. Karl Kline Quimby who recently completed a distinguished term as educational director of the Board of Missions in the Methodist Church of America. It is a post he has held since 1941.

Summer exchange ministers from Britain have an ineffaceable memory of being greeted by him on their arrival in New York.

* * *

The Archbishop of Oxford (the Venerable C. Witton Davies), who is chairman of the Bishop of Oxford's appeal for new churches, announced recently that there had been an encouraging response to the campaign, by which it is hoped to raise 500,000 pounds before 1967.

Gifts and promises from all sources have so far exceeded 100,000 pounds. These include individual contributions, parish pledges, and grants received from the church commissioners.

Work has already begun on new church buildings in the three archdeaconries.

* * *

An elaborate and attractive program is planned for the opening on October thirtieth next, of the restored City Temple on Holborn Viaduct, London. This church, renowned for the great ministries of Dr. Joseph Parker, Dr. R. J. Campbell, Dr. F. W. Norwood and Dr. Leslie Weatherhead, is regarded as the Congregational Mecca of preaching in London. It will be good to have it in working order again at last.

The program in outline is as follows:

Thursday, October 30th at 7:00 p.m. Official opening ceremony and service, graced by the presence of Her Royal Highness, the Queen Mother.

Friday, October 31st. Rededication service. Preacher: Dr. Sidney M. Berry, Ex-moderator and Minister Emeritus of the International Congregational Council. At the new organ: Dr. Thiman.

Saturday, November 1st at 6:30 p.m. Social gathering of members and friends of the City Temple.

Sunday, November 2nd. 11:00 a.m. Preacher: Dr. Lynn Harold Hough of the United States. 6:30 p.m. Preacher: Dr. Leslie Weatherhead.

American visitors to London may be glad to have these details in advance.

* * *

As happened with the first Clubland, James Butterworth's pioneering work in London for the youth of Walworth, the drawings for the church that is to replace it have been hung in the Royal Academy. Bombs destroyed Sir Edward Maufe's original creation. His genius is to provide, Mr. Butterworth tells me, an even lovelier chapel on the same site; and there are to be additional house common rooms, a spacious canteen, and game rooms.

The architect has brought to his vision of the new temple of youth the same conceptions of beauty and dignity he has given to his work on Guildford Cathedral, Bradford Cathedral, the Runnymede Memorial, Inns of Court, the Temple Library, and Saint John's College, Cambridge. It is the measure of the man—and of the artist—that he should lavish his fine gifts as wholeheartedly upon this service of under-privileged youth as upon great churches and university colleges.

* * *

The Methodist Conference 1958 was held in Cardiff in July. The incoming president, Dr. Norman H. Snaith, the renowned Old Testament scholar, preached a remarkable sermon on "The Eternal Now."

A strong discussion took place on the presentation of the report on the discussions between Anglicans and Methodists regarding church union. There were no resolutions or decisions. Methodists had made it plain to their Episcopal brethren that if 'Episcopacy' were ever taken into the system of Methodism, there would be no reordaining of its ministry. The discussions will continue.

* * *

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gregational laymen of today. His service as chairman of the Council of the Union was scintillating. He is clerk to the justices in Southport, Lancashire, and is much appreciated as a preacher. He has been an active leader in Boys' Brigade work.

* * *

John Evans, professor emeritus of Brecon College, was a hundred years old on May fifth. He preached at a special service, held in Painscastle Congregational Church, Radnorshire, to the pastorate of which he was ordained in 1887, his subject being "Victorious Living." A public tea was attended by a large gathering. An iced birthday cake, made by Mrs. T. R. Floyd, bore the words "Professor John Evans, to commemorate a life of service to our Heavenly Father."

* * *

Dr. W. J. Platt, presenting the annual report of the British & Foreign Bible Society, had some remarkable features to present.

For the first time the Gospel was "on ration." So heavy was the demand for copies of the Scriptures that the society's financial resources could not meet it. Last year 200,000 more Scriptures were shipped from London than in 1956, and though production was slowed down, the society is sending out three times the tonnage of Scriptures that it did ten years ago. In the field of scholarship, also, the society has made important contributions. This month it has published an up-to-date text of the Greek New Testament, and 1957 saw the completion of the printing of Professor Norman Snaith's new edition of the Hebrew Old Testament. At home, the society has sent out to the schools in this country three-quarters of a million copies of the Jubilee Bible. A condition of the generous terms allowed is that each child be permitted to keep his school copy of the Bible when his school days are over. Dr. Platt referred to his visit to Eastern Germany last year. He found there various serious denials of Christian liberty, but the church organization, he said, does remain in each parish as a witness to indestructible ideals. The universities, the trade unions, the poets and the scientists have all succumbed to the regime. The salvation of Germany must come from deeper springs. Last year a million Scriptures were sent to Germany—East and West.

Tailpiece

John Wesley is said to have met Beau Nash on a certain occasion face to face. It was a wet day and the path was narrow. It was evident that one or other would have to step off the path into the mud to let the other go by. "Out of my way," said Nash. "I don't step aside for fools." "I do," replied John meekly, as he stepped aside.

Emory University uses recordings and movies in preacher training

New Techniques in Preacher Pedagogy

Crystal Quillian

When the new Bishops Hall for Theological Studies was constructed last year at Emory University, facilities were included for a pioneering method of minister training. Under the unique arrangement provided, students have the rare opportunity of seeing—and hearing—themselves as others see them.

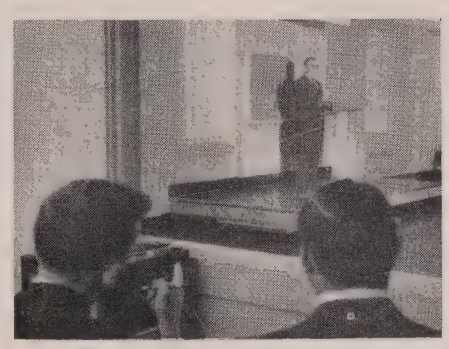
This new program, a ten-year dream come true for Dr. G. Ray Jordan, Professor of Homiletics, was made possible by the gift of a layman which provided funds for the recording and motion picture equipment for the practice preaching class.

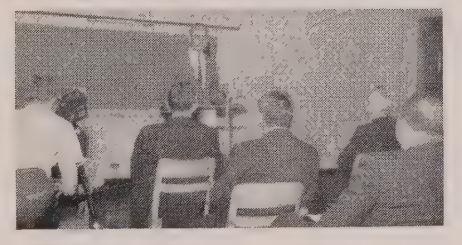
Dr. Jordan said that he has been "increasingly aware of the need for training men more fully in preaching skills."

"Recordings of sermons have been used for some time now in theology school programs," he said, "but today, especially with the widespread use of television, there is a great need for making the word, face and gesture of the minister correspond." At least once during the course, part of a sermon by each student is filmed as well as recorded. When the film and the voice are synchronized and played back, the student can get a picture of himself as a preacher. "So far as I know, the Candler School of Theology here at Emory is the first to combine movies and recordings in preacher-training," the professor continued.

Classes meet in Room 311, Bishops Hall, an air-conditioned, well-lighted auditorium. A microphone faces the movable pulpit on the podium, and large glass windows separate the auditorium from the control room which is to the student's right as he faces the class. In the control room are recording equipment, movie camera and projector (when not in use) and the device which synchronizes voice and film.

At each session, student sermons are recorded in full. As he speaks, a committee monitors his talk in the control room. Committee members discuss their immediate impressions, and prepare a commentary. When the preacher has finished, members of the class give their criticism, followed by the committee report and finally, Dr. Jordan comments. The professor insists that remarks be made constructive, and that each criticism be accompanied by a suggestion for improvement. In addition, each student rates the preacher on delivery, theology and philosophy, and total impression. When the recording is played, he can listen to his own efforts, while noting points which have been mentioned by others.





Top Grant Henshaw preaches before the class while Julian May adjusts the movie camera and prepares to "shoot."

Above While a student preacher watch is kept from the control room.

Below As the movie of Henshaw's sermon is projected on the screen, Dr. Jordan points out a particularly appropriate gesture to (left to right) Elmer Fant, Larry O'Steen and Herbert Bierman.

"But hearing oneself is not enough," as Dr. Jordan sees it. "The theology schools have an obligation to train the complete man for the pulpit, showing him the importance of appearance, gesture, and facial expression, as well as of the use of his voice," he said. This is why the use of movies is so significant, according to Dr. Jordan.

Students are enthusiastic about both the method of learning in the class and the self-improvement which it brings.

Herbert Bierman, who will serve the Browns Methodist Church in Browns, Illinois, after receiving the Bachelor of Divinity this summer (August, 1958), is among those who have taken the course. "In practice preaching," he said, "we hear the same criticism which our congregations would make but would be unlikely to point out to us. It's better to know our weaknesses and correct them before we begin preaching in our churches," he continued.

"That's right," added Elmer Fant, a member of the Florida Methodist Conference and also a theology School senior. "And Dr. Jordan places emphasis on mastering the technical skills of preaching, so that we will feel at home in the pulpit. At the same time, he does not try to make us follow a prototype, but has the purpose of developing our individuality in the best way possible."

Both students think that preaching again and again before a critical group is very important in overcoming nervousness and gaining self-confidence. "And you can't deny that you've used the wrong

---

Miss Quillian is the Assistant News Editor of Emory University in Georgia.

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gesture or mispronounced a word when you see it on the screen or hear your own voice!" Bierman said. "It provides a very definite incentive for improvement."

Beginning in the fall of 1958, Dr. Jordan plans to teach four of the classes in practice preaching, limiting each section to twelve to fourteen students. They will meet weekly throughout the school year. Similar classes will be taught by Dr. A. Wilburn Beasley, Shatford Professor of Homiletics at Emory, and by Dr. G. Ernest Thomas, who will be a visiting professor in the theology school.

"The cost of the films is so great that it has been impossible to use them as much as would be desirable," Dr. Jordan pointed out. "However, the program has enjoyed a successful beginning, and we hope to expand it as time goes on."

- - - - - -

MY EVALUATION OF THE SERMON AND THE PREACHER

1. Voice . . . . . .
2. Eye contact . . . . . .
3. Delivery (include gestures) . . . . . .
4. Outline (what blueprint) . . . . . .
5. Content (Homiletical material) . . . . . .
6. Introduction (type?) . . . . . .
7. Conclusion (type?) . . . . . .
8. Attitude of Speaker (toward this sermon and his congregation) . . . . . .
9. Theology and philosophy (clear enough?) . . . . . .
10. What was the Speaker's primary purpose? How nearly did he achieve it? . . . . . .
11. What was the Speaker's total impression on the congregation? . . . . . .
12. How does the character of the sermon seem to harmonize with the character of the preacher? . . . . . .

Use one of the following words to evaluate each of the above:

1. Poor
2. Acceptable
3. Good
4. Excellent

Arthur L. H. Street

Vestryman was Church's Attorney

A will made a large bequest to a Kentucky church. An attorney who was a vestryman said that he would handle the legal interests of the church without charging a fee. He rendered valuable services which resulted in preventing assessment of federal taxes. He presented a bill for $5,000 for his services and for $22.36 covering expenses. Was he entitled to collect anything beyond the $22.36?

No, decided the Kentucky Court of Appeals in the case of Hightower vs. Trinity Church of Covington, 313 S.W. 2d 858.

The court ruled: The mere fact that the attorney was a vestryman did not disqualify him to act as the church's attorney for compensation—the reasonable value of his services if there was no agreement as to the amount he was to receive. But he could not avoid his agreement to act without charge, on the ground that there was no legal "consideration" for the promise. He could have refused to act despite his promise and would not have been liable in damages for breach of that promise. "But the performance of services does not create an obligation on the part of the one benefited thereby when there has been a waiver of the right to payment therefor. One may accept a gift without becoming obligated legally to the giver. Acceptance of, or acquiescence in, the services rendered by an attorney does not raise an implied promise to pay when the circumstances show such services to have been rendered gratuitously."

Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor, to nationally circulated trade and professional journals.

Ancient cities and armoured cars

Thoughts from Cyprus

John Ballard

For so small an island Cyprus absorbs an unduly large amount of space in the headlines of the world press. It was from Cyprus in 1956 that the Anglo-French Suez expedition was launched. Intermittent civil disturbance symbolizes a nearly insoluble political situation. The first impression of any visitor to the island is of ancient walled cities full of soldiers, barbed wire and armoured cars. Strategic points are guarded, identity papers examined and the hotels are seething with reporters for the newspapers of the world. In the countryside there is a complete contrast; olive groves and vineyards are tended, oranges and lemons ripen under the cypress trees and coarse local wine is drunk at the village inn. A life as old as time itself quietly continues, largely unaffected by the problems of the island. The villager draws his water with the aid of a blindfold donkey progressing round and round the well, the same donkey pulls his plough and carries him to town. The clothes of our villager are exactly like the clothes worn by his grandfather, in sober black with shiny black top boots. His wife too is in black with her head decently covered. This villager may be a Greek or he may be a Turk; the Cyprus problem of today is largely that he will certainly think of himself as Greek or Turk first and as a Cypriot only second.

Three thousand years ago Cyprus was the shuttlecock of opposing powers as it is now. Again, as now, the island was divided between two factious communities. Some of the towns of Cyprus had originally been founded by settlers from the Greek islands and some by settlers from Phoenecia, now known as Lebanon. The island was, however, conquered by Alexander the Great and became, upon his death, part of the empire of the Ptolemies which was centered upon Alexandria. From Egypt came the Hellenising influence which welded Greek and Phoenecian into the ancestors of the modern Greek Cypriot. Some fifty years before the birth of Christ the island became a province of Rome.

Cyprus was in Roman times, as she is today, a wealthy island. Part of that wealth was based upon copper mines in the west of the island which today are worked by an American company. Some few years after the island became Roman the revenue from these mines was granted to Herod Antipas—sometimes known as Herod the Great—who was puppet king of Judaea at the time of the birth of Christ. With his great wealth Herod built the walls of Jerusalem through which Christ walked on his way to Calvary and since that day, as though the walls were symbolic, the fortunes of the island of Cyprus and of the holy land have been linked together. One remembers the visits of the apostles to the island, the use made of Cyprus as a base for the Crusaders and, in more modern times, the internment camps for illegal Jewish immigrants during the British mandate in Palestine.

Barnabas a Cypriot

We read in Chapter 13 of the book of Acts of the journey of Paul and of Barnabas, who was a Cypriot himself, to Cyprus. They sailed from Selucia on the coast of Asia across the narrow water to the city of Salamis, then the greatest and wealthiest city in the island, where they preached to the Jewish community. Salamis will not be found on the map now. It is a city of dramatic Roman ruins amid tamarisk trees. British soldiers and sailors now wonder at headless statues, empty baths and marble columns. Greek, Turkish and British children swim in the natural harbour, where Paul's ship berthed, equally unconcerned by the historic past or the historic present.

Salamis fell a victim to earthquake and to Arab attacks six hundred years after the visit of Paul and Barnabas. It was succeeded by the existing city of Famagusta which lies six miles away to the south. Famagusta was the capital of Cyprus during the eighty year period when it was a Venetian Colony. The most famous Venetian Governor was a Moor, Othello. The castle in which Shakespeare's play of that name is alleged to have taken place still stands. It is, however, a rather insignificant building beside the other memorials of Famagusta's past greatness. In the centre of the city, dominating the main streets, is a magnificent building, once a cathedral, but in Turkish times converted into a mosque by the simple process of removing the altar and adding a minaret. The cathedral was built during the time of

---

Mr. Ballard is in the service of the British government, presently stationed in the Attorney General's office in Nicosia, Cyprus.

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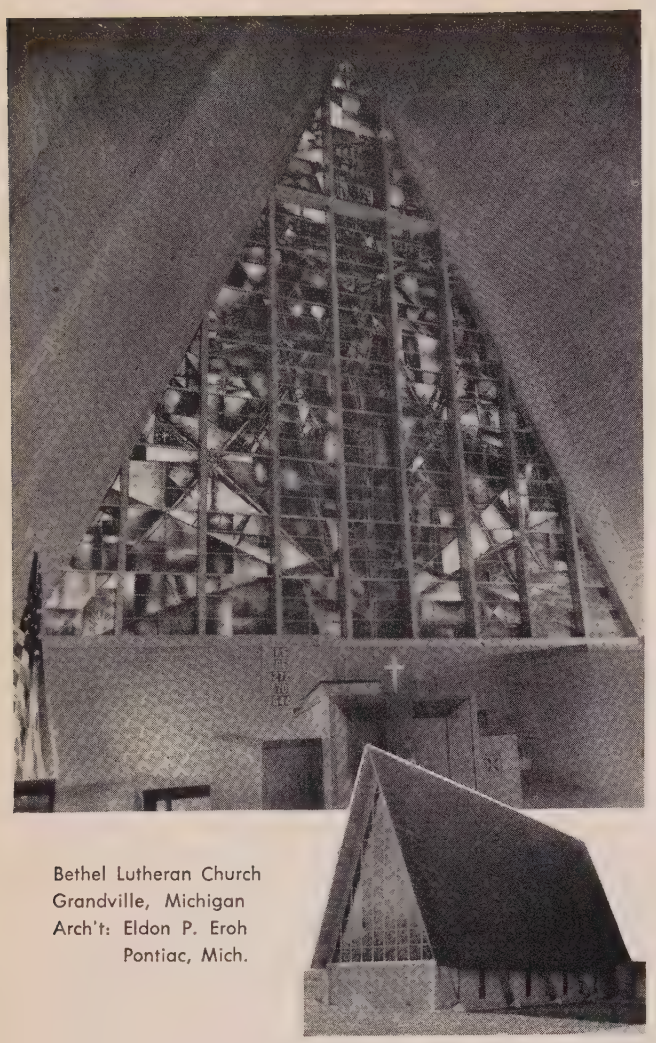

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the Crusader monarchy in Cyprus and the kings, having been solemnly crowned King of Cyprus in Nicosia, progressed to the incredibly wealthy seaport to be crowned King of Jerusalem with even greater magnificence. When Venice acquired the island the Turkish threat had become very real and so the main relic of Venetian rule are the walls encircling the old city. These walls did not then succeed in keeping the invading Turks out but now, by a strange twist of fate, they serve to keep their descendants in during periods of communal violence. For the entire Turkish population of Famagusta lives within the walls and the Greeks live outside so that the first act of the authorities today when tempers become roused is to man the walls.

Famagusta has had its share of wars and rumors of wars since Paul and Barnabas passed its site on leaving Salamis. They were bound for Paphos in the extreme west of the island which was the seat of the Roman Governor, Sergius Paulus. We are not told by what route they went but it is safe to assume that they must necessarily have passed by the place on the coast where the goddess Aphrodite was alleged in Greek mythology to have risen from the foam of the sea. Aphrodite, perhaps better known as Venus, was the ancient goddess of love and her cult was, at that time, practiced almost unchallenged by the native Cypriots. Paul's reactions to a religion based upon such a cult are not difficult to imagine.

Paphos, like Salamis, has been the victim of earthquakes and little now remains of the imposing Roman city. Indeed the port at Paphos might have been transposed from some fishing village in the west of England save only that it was built many hundreds of years before the British occupation of the island. The illusion of an English fishing port is at first sight made more real by the lean grey shape of a destroyer lying outside the harbour mouth but on a nearer approach the fishing boats with their brilliant colors and pointed stem and stern are as different as the men who sail those sleek craft.

First Christian Ruler

It would not be useful to re-tell the story of Barjesus, of the miracle of the blindness cast upon the sorcerer, Elymas, and the conversion of the Governor—for these are all set down in the Acts. It is a matter of great pride to all Christians living in Cyprus that this island was the first place in the world with a Christian ruler. There is, however, a very strong tradition that the Bible story is not a full account of all that happened to Paul in Paphos. Every visitor will be shown a low pillar where he will be told Paul was strapped to receive a flogging of 39 lashes. There is no authentic support for this tradition but it is so widespread that it cannot be altogether discounted and the only reasonable assumption must be that, if he did receive such a flogging, it was before Paul went before Sergius Paulus.

From Paphos Paul sailed across to what is now Turkey. He himself did not return to Cyprus but in Chapter 14 of the Acts we are told that Barnabas did return together with Mark. Some ten years after his return to Cyprus Barnabas was martyred by the Jews outside Salamis, where he had been teaching, and the Greek Orthodox church in Cyprus owes its specially independent status to the fact that it is recognized by the Eastern churches as having been founded by Barnabas during his ten year ministry at Salamis.

The essence of the teaching of Barnabas, as of his Master, was that Christianity was a brotherhood in which there was no distinction of custom, race or class. One is lead to the inescapable conclusion that the solution to the problems of Cyprus is not to be found in appeals to international organizations or political fulminations but can only be reached when all the people of the island, of whatever race, understand and accept the teaching of the greatest Cypriot of them all, the apostle Barnabas.

The Pastor's Wife

This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

The Status of Women

*Agnes C. Montgomery**

The status of women, fundamentally, is the same today as it was in the Garden of Eden when Eve took the first bite out of the apple and passed what was left over to Adam. The vision of a nobler good has always been with women.

When she sank her pearly white teeth into the apple's rosy cheek, Eve bet her life on higher education for women, and ever since then women have been seeking status.

Of all the brave characters in all courage-packed Old Testament history, who was the bravest? Eve, of course. Where would mankind be today if we had waited for Adam to take the initiative?

And who is the most essential character in New Testament history? Is it not again a woman? New Testament history is predicated entirely upon the birth of Jesus. Where would the Christmas story be without Ave Maria? It was to her also that he spoke from the cross.

After the crucifixion, death and burial, to whom did our Lord first appear? To the women at the tomb. It was to women he entrusted the first evidence of immortality. In so doing, Jesus himself defined the status of women forever. He knew it was their nature to be the last at the cross and the first at the tomb, and he honored them.

But we jest when we say women do what they do for the sake of gaining status. Good Queen Bess, in establishing England's supremacy over the sea, was not saying that Elizabeth rules the waves, but Brittania, her country. When Isabella sold her jewels to help Columbus to realize his dreams, she was far more in danger of losing than gaining status. Surely, in her day, Joan of Arc never felt that being burned at the stake gave her any status. Evangeline Booth, Francis Willard, Florence Nightingale, Edith Cavell, to mention only a few heroic women of the past, probably had never heard the word "status." These women, frail of body yet mighty in purpose, were all purely altruistically motivated.

In Southeast Asia there is an ancient proverb to the effect that one may hope to educate a cow but never a woman. To prove the value of this theory one has only to study the history of India and compare her status today with that of countries where neither the cow nor the bull carries so much weight.

In relegating her women to back kitchens, fusty harem quarters, and purdah —a sort of homespun, animated shroud; in denying them access to good reading, travel, and social intercourse with people of learning, her men have condemned India to unpardonable illiteracy. For, whether encased in black, white, red or gold containers, the feminine mind has equal propensities for advancement. 'Tis not the skin but the knowledge within which determines the way life goes.

It is on this truth that the Woman's Society of Christian Service has based its missionary giving and service since the start of the missionary movement. The Protestant Church embraces 245 denominations. Of these the Methodists outnumber all the rest. Last year, 1957-1958, Methodist women in the Woman's Society of Christian Service alone contributed eight millions of dollars to world missions.

One night recently a husband dropped by to pick up his wife at a W.S.C.S. meeting. She happened to be up front at the moment making a report. The sight of her up there, "making like a man," sent a half smile of amusement over the husband's face. There was the hint of a glint of laughter in his eyes. "The women, God bless them," he said, "talking big about peanuts. Aren't they cute?"

Well, they weren't trying to be cute. They were remembering that seeds of brotherhood and peace had been planted in thirty-five countries of the world and that out of "peanuts" had grown eight million dollars' worth of help in one year.

It is rather obvious that some men have not yet awakened to the fact, or else they're playing possum, that women are on the march. Hardly an industry or profession could be carried on without the help of women in this day and age. The fact that women aren't given equal pay for equal work is a reproach to our nation, but that too will come.

Perhaps in attaining educational and industrial equality with men, some women have lost the age-old charms which hitherto enhanced their sex. They are loud, profane, free in their discussions of taboo conversational topics; indulge in tobacco and strong drink; dress indis-

*Mrs. Montgomery (Mrs. Frank W.) resides at Sunbury, Pennsylvania. Her husband is a Methodist minister.

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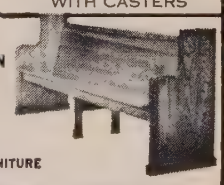

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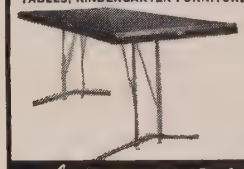

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criminately, and generally offend good taste. But while we're at it let's look at some of today's young men.

Today's young man—this "hot-rod" specimen with chin-long sideburns, womanlike hairdo, and shirt front open—also is expressing a yen for freedom. When the sword of progress swings it cuts a mighty swath but always returns at last to center.

The experts say that things are going to get worse, however, before they get better. They predict that in twenty-five years every able-bodied woman will be expected to work as well as rear a family—not meaning to imply that she doesn't work now to rear a family. If our population continues to increase as it has been doing and at the same pace, in another quarter of a century men will not possibly be able to do all the work alone; women will have to be gainfully employed and share the load.

While they are reporting this and adding that laws are already passed permitting women to work night-shift and "round the clock" hours with men, they report something else. The future's number one educational problem will not be where to get teachers, nor why Johnnie can't read, but what we are to do with our ever increasing number of emotionally instable children. Already the institutions are overcrowded, the corps of specially trained teachers pitifully small.

God entrusted woman with the bringing of new life into the world. Whether apple-eating triggered it all off or not, the chief responsibility of all of Eve's daughters has been to bring new life into the world. If tomorrow's mothers must be gainfully employed in order that new life might live, then let us bring new life also into our labor laws so that the working woman is given short enough hours and sufficient pay to do justice to her double role. The status of women is charting ever upward, yet always its highest arc will halo her status as wife and mother.

Woman has no desire to dislodge man from his position as chief breadwinner and head of the world household. Nor is she trying to get out from under the yoke of childbearing and domestic service. Deprived of these privileges, the working woman, in general, would have nothing to work for. Women don't work for the joy of the working—unless, of course, they must sit in idleness at home—but for the thrill of providing little luxuries, or big necessities, for those they love.

It is woman's nature to love and to give. Woman is the keeper of the keys of the kingdom of peace. Her main joy should be, and usually is, to create about her a climate of optimism and faith, of cleanliness, beauty, health, happiness, and well-being. To bring order out of chaos, peace out of pain, new life into the world—her little world of every day.

— a sermon-essay

Piety and Politics

George M. Docherty

THE interrelatedness of religion and politics is fundamental to the Christian faith. To what extent must the Christian be involved in party politics? Has the Church the right to declare from pulpit or by pamphlet or by edict its position on debatable political issues of the day? What influence has the personal faith of the President, or members of the Cabinet and Congress on political programs of the country? These are basic questions which cannot be shirked by any Christian who claims to be taking his personal faith seriously.

To elucidate the conflict between "Piety and Politics" (thus to express the issue) let me recall the stories of two Scotsmen. One we shall call Hamish to maintain anonymity. The other was the Reverend Robert Murray MacCheyne, Minister of the Church of Scotland in Dundee in the days of the nineteenth-century industrial revolution.

Politics Without Religion

Hamish spent his adolescence during the depression years between the two World Wars. Such were the times that one economist observed, "The people's peace is war; war is their peace." Only preparation for war could provide full-scale employment—a sentiment which reflected the bankruptcy of ideas among economic experts to solve the problems of a world-wide economic depression. At the same time a British Prime Minister was declaring without one fact of justification that "prosperity was just around the corner." Millions across the world were suffering the squalor of poverty, enervating bitterness of heart and that loss of self-respect which unemployment brings on the heels of economic want.

Glasgow, where Hamish attended the university as a student in agriculture, was the scene of a chronic demoralization of the world's finest shipbuilding craftsmen. Seventeen miles of shipyards with not one keel on the slips nor the sound of an automatic riveter gave silent witness of the futility of living at all. Unemployment relief helped but the introduction of the Means Test under which government officials pried into family incomes humiliated still further the proud though poor Glasgow housewives, adding still another concern to the overburdened lot.

As a farmer, Hamish believed prosperity would be recovered if the land of Scotland could be reclaimed from the cankerous bracken, and if the lifting moorland and smooth round hills were scientifically cultivated instead of providing shooting sport for English gentry and American tourists when the grouse took wing after the twelfth of August each year. Too much marginal land, denuded by too intensive sheep grazing, had become badly eroded. On his own farm, by way of practical example, Hamish reclaimed the bracken lands, planted thousands of trees on the hillsides, drained the rank moorlands, and rebuilt the fences. In his spare time he traveled the country side passionately declaiming the need for a resurgence of a new Scottish Nationalism and seeking to rouse the people from what he called "serfdom" resulting from the economic, political, and cultural domination of an "English" Parliament, ignorant of Scottish affairs in faraway London.

His custom was of a Sunday morning to drive his motorcycle and sidecar to a parish church in the heart of the shipbuilding area, where in the parish hall he distributed free mutton and lamb chops happy in the knowledge that some of his countrymen without work would enjoy at least a tasty Sunday morning breakfast.

Came the Second World War. Already a trained week-end pilot, Hamish was soon to find himself in the cockpit of a Spitfire "mixing it up" with Nazi Heinkels and Messerschmidts in the blue August skies of the Battle of Britain. Hamish was of that choice group of whom Sir Winston Churchill declared, "Never in the field of human conflict was so much owed by so many to so few." His spell of combat duty over, he was posted as a pilot instructor. One summer's day with a trainee at the controls,

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The accompanying article is from a chapter in a recent book "One Way of Living" by George M. Docherty, minister of the New York Avenue Presbyterian Church in Washington, D. C.

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his Spitfire engine went dead and hurtled earthward in an uncontrollable flat spin. Both airmen were killed.

In his will, Hamish had directed that his body be laid to rest in the soil of his farm which had stood a hundred years through storm and calm. From it on a rain-washed day one would glimpse in the far distance the merging turquoise sky with the cold blue North Sea. In the spring, white gulls peppered the red-brown earth excitedly pecking for grubs behind the plow, as the furrows rolled over the colter's edge like brown waves. From the depths of the firwoods the deep contralto notes of the cuckoo echoed in repetitive, untiring, unhurried chant through the lengthening day. Summer splashed the earth with the purple of clover and the blue of cornflowers and rimmed the fields with the ever-blooming yellow gorse. Through November, the fields lay bare and open to gray skies, and mornings saw the valleys draped with a gossamer of mist. January days were shrouded in the silence of the snow, broken only by the bark of sheep dogs and the laughing voices of neighbors come to spend the long dark evenings beside the open farm fireplace, talking of market prices and people and the political situation and the couthy kind of story that perhaps only the Scot can tell when his tongue is finally loosened in the company of leal friends.

In this land, they buried Hamish. He etched his own epitaph.

For me,
These fields, these hills,
This sky, this sea,
Suffice.

This fond land was his whole life—his passion, his vocation, his whole reason for living at all. Hamish had no other religion than husbandry, if by religion is meant a transcendant power that lifts a man and purifies him of egotistical desires and self-conceit.

However, the question to be asked is, "Was Hamish a Christian?" Of course he had been brought up in the Kirk by a godly family. He was a part of the tradition of Scotland's National Church. Among his closest friends he numbered several ministers of the gospel. But with his maturing years Hamish came to see the church only as an institution that had increasingly failed where religion ought to have worked. In those days of the Means Test he heard no prophetic denunciation from the General Assembly of an iniquitous system, for that year the General Assembly reluctantly approved the introduction of the measure. The Church made wordy utterances, scholarly and high-toned, but in the end was simply accepting the bankrupt status quo of the politicians when dealing with such issues as economic recovery and world peace. Around him he saw hungry people, especially the children with all the frightful signs of chronic malnutrition, the heart of men ebbing of hope, and life becoming increasingly meaningless in the gray monotony of unemployment. The first-aid work of churches in distributing second-hand clothes, and here and there a free meal and tea gatherings—all this was but as a smear of healing ointment when a surgical operation was called for. Nor could Hamish see the relevance of public worship with its bleating, dolorous hymns and sleep-inducing sermons and the pious inanities he felt cluttered the temple of God's house of prayer. For Hamish, religion was action, not unction. St. James, his Biblical namesake, was his patron saint. "Pure, unsoiled religion in the judgment of God the Father means this; to care for orphans and widows in their trouble, and to keep oneself from the stain of the world." The body politic was sick unto death and not all the piety or liturgies of organized Christianity could make it well again.

Piety Without Politics

In the 1830's, about a hundred years before Hamish's brave rebellion from the Kirk, Robert Murray MacCheyne was preaching Sunday by Sunday to overwhelming crowds in the city of Dundee. Like Hamish, MacCheyne was a young

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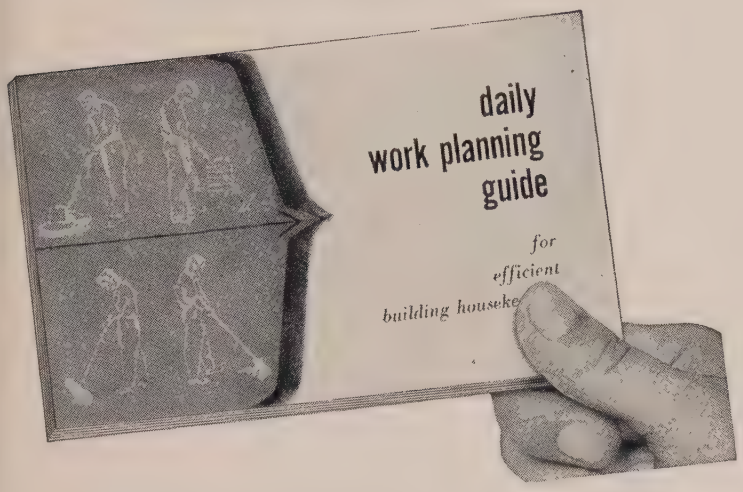

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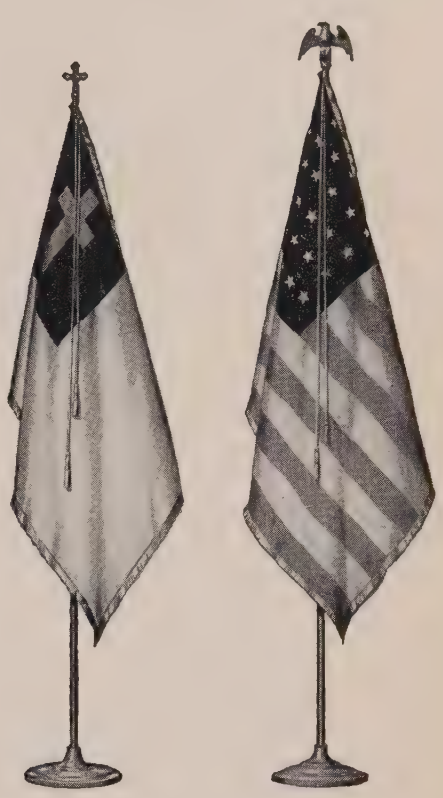

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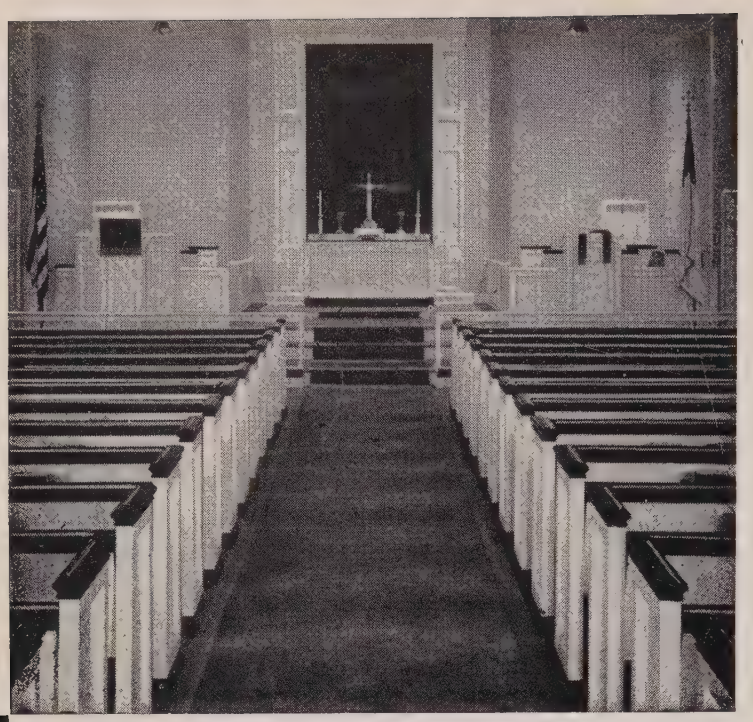

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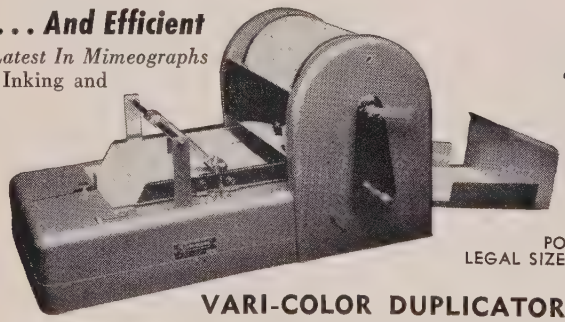

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man handsome, and with a passion burning in the soul. From his deep-set eyes shone a light kindled at the hearth of heaven itself. His dark hair, his marble-smooth skin, his winning words, set him apart as the greatest preacher of his day. Crowds thronged his services, sitting on window sills, pulpit steps, crushing into aisles to catch a glimpse of him and to hear his sublime oratory. He spoke "as one dying to dying men," as one who knew great tribulation and had indeed washed his robes in the blood of the Lamb. Dogged in his ministry by ill health, MacCheyne died at the age of thirty-three of tuberculosis.

A friend of mine made a study of MacCheyne's short but deep life. Two significant features of his ministry impressed him. One was the economic situation of Dundee during MacCheyne's ministry. The squalor of the nineteenth-century industrial revolution hit no town harder than Dundee. The demand for labor stimulated by new inventions, particularly in the manufacture of jute, enticed the rural population to the city where there mushroomed some of the vilest tenement settlements in Britain. Sometimes as many as four families would be huddled together in one room partitioned by drab curtains. Sanitation was primitive, disease was uncontrolled, and infant mortality appalling. Men and women and childern were working sixteen hours a day for pitiful wages. Drunkenness, the illusive refuge of beaten men from the inescapable horror of reality, was rampant. Nevertheless (as my friend noted with great surprise) in not one of MacCheyne's sermons did he read a single word of prophetic denunciation against a system that compelled men to live in such inhuman degradation. Yet each Sunday MacCheyne, in order to reach his church, had to walk through these slumlands, and in his pastoral ministry (with which he was assiduous) he possessed firsthand knowledge of such conditions. Indeed the disease that was fatal to MacCheyne could possibly have been contracted by pastoral contact with such unhealthy environment.

In MacCheyne's published addresses there is no reference to Divine Judgment upon those laisser-faire capitalists wholly responsible for such wretched human conditions, desecrating human personality and encouraging a cancerous economic system totally degrading to human values.

The second fact that impressed my friend in his MacCheyne studies was the discovery of MacCheyne's most widely used Bible in his pulpit preaching. The book he most often preached from was (of all books in the Bible!) the Song of Solomon, which every modern scholar admits to be simply a collection of secular love songs, spiritualized by the Fathers of the Church and included in the canon of scripture only after the deepest of heart-searching.

Piety and Politics

The story of Hamish and the Reverend Robert Murray MacCheyne, I have sketched in order to pose the perennial question every man must ask of himself: "What makes a person a Christian? What are the authentic marks of a man of the Christian faith? Is the Christian like Hamish, pragmatic, practical, filled with zeal to do good even if he be indifferent to the worship of God? Or is the Christian after the pattern of MacCheyne, deeply spiritual, in touch with a transcendent spiritual reality, living upon the higher plane of the life of prayer and the spirit, yet, if his official sermons are to be the measure, totally indifferent to the implications of the spiritual within the social, economic, and political life of society?

In this automotive age Hamish, the man of action, at first sight captures our sympathy and support. Protestantism in America has become bored by dialectical theologians interminably spinning fine creedal distinctions such as the Scots enjoy. Indeed Dewey pragmatism that is foundational in American education leads the other way. Education is adaptation to an economic and practical environment. At conferences of international theologians, one is bound to notice the impatience of American churchmen with the often vehement and ponderous arguments with which the European representatives refuse to be led away from dialectic considerations to questions of action on the part of the Church. "So what!" the pragmatic American Christian is apt to say to himself. "What are we going to do about it?"

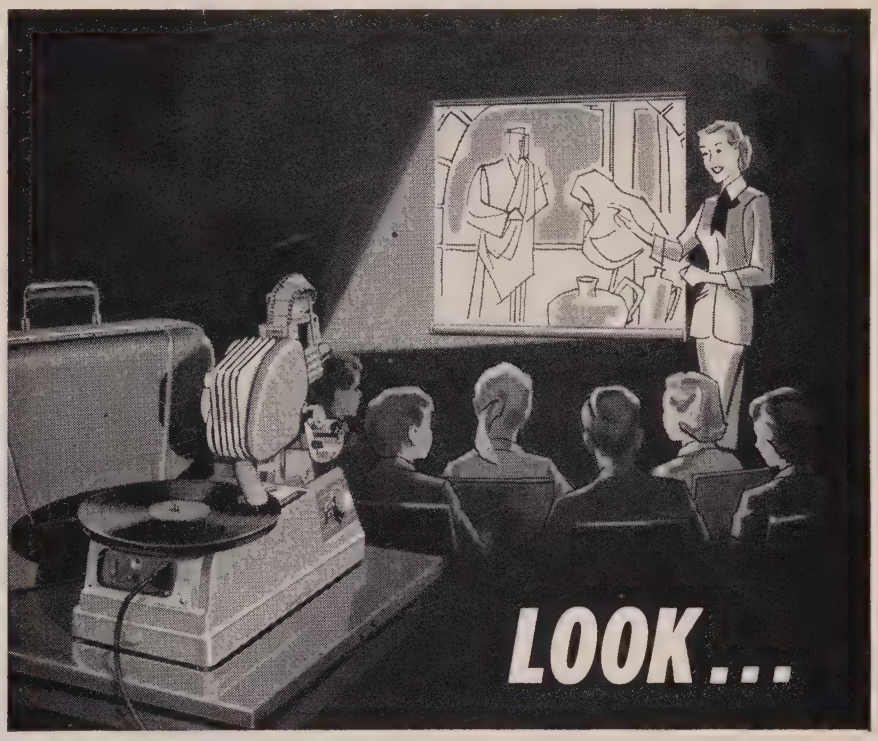
When all the Barthian criticism of American liberalism has been made, Europe ought to recall that the impulse to liberal theological thinking in America was the consequence of a vitally activistic people who were building from virgin soil in far too short a time a culture of their own, despite some defects by classical and European standards. Of the statues in the Hall of Fame in the Capitol rotunda in Washington commemorating the two most famous citizens of each of the forty-eight states, almost one-third were practicing Unitarians, honoring thereby men of action rather than men of intellect. The puritans of course were men of prayer. But the puritan drive that carved a new nation was ethical rather than mystical, pragmatic rather than philosophic.

What will surprise the American somewhat is the fact that Hamish did not continue to go to church. The church for the American is supremely the spiritual generator for action. Church attendance is meant to make men better citizens and better parents. Worship is work.

On the other hand, Robert Murray MacCheyne savors of the past, definitely dated and obviously part of a Christian faith quite irrelevant to this atomic age. The exegetical nature of his sermons, devoid of topicality, overloaded with heavy Biblical quotation and far too lengthy, makes little appeal to a snappy, fast-moving age that can depict a television drama of epic magnitude in thirty minutes or present the cream of world thinking in a digest of thirty-one articles in a monthly pocket-size edition.

Neither the form nor the substance of MacCheyne's message would be considered relevant today. Incarnational theology rightly reminds us that God in very literal truth was "earthed" at Bethlehem. "He came into his own." God the Eternal Spirit broke through into both Time and Space, became incarnate in a human child. Wherefore the gospel thus revealed in history must also be "earthed." Men will not be "saved" by preachers pointing their eyes away from this world to the heavenly city where in God's good time all His children will be gathered, their one hope of escape from the squalor and pitiable poverty of this life. This in fact seemed the burden of MacCheyne's message.

Such a gospel was to become the seedbed of revolutionary figures in a social order that received no support from the bourgeoise church of nineteenth-century Scotland. Such a gospel created militant communism with its marching song aimed at pietistic Christians.



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You will get pie
In the sky
When you die.
It's a lie!

Charles Kingsley, protesting against MacCheyne's type of preaching, called such religion "the opiate of the poor." Man must have pie now. Man cannot live by bread alone, but without even bread man will die. During one of the potato famines in Ireland, a Roman Catholic priest, bringing the consolation of religion to a weak and dying parishioner, found she made only one response to his prayers—"Potatoes, potatoes." The Christian faith of course is founded in heaven, by God and of God. But a Christian faith that does not make itself relevant to the bewildering yet challenging concerns of economics and politics has fallen short of its Divine origin.

Nor in our own day have we completely forsaken this nineteenth-century personalism. Once I was invited by some ministers to form a prayer group for United States Congressmen on Capitol Hill. I wholeheartedly concurred with the project. Few men need the prayers of believing people more than that body of overworked citizens elected to the Congress. The childlike question, however, that I asked at the first meeting of the group was, "What shall we pray about and for whom shall we pray?"

Back came the question-begging answer, "We shall pray that God's will be done and that through our prayers His Kingdom be established."

But what is God's will in any given political situation? Can earthbound man, too often biased by political prejudice and egotistical ambitions, really know the will of the eternal and all-wise God? It seemed to me that the prayer meeting would follow one of two courses. On the one hand we might have a "session of prayer," a "time of meditation," centering our thoughts upon the individual lives of the congressmen, praying on their behalf for moral integrity and spiritual courage as they faced day by day the changing temporalities of the political arena. Such prayer might not inaptly be described as a "spiritual shower" refreshing the soul before entering the heat of the torrid circus of political debate.

On the other hand, this prayer meeting might seek humbly and receptively to know the will of God on some particular political issue. Given clear guidance from God, these Congressmen would then go back into the Senate or House and declare unflinchingly, "Here stand I! I can do no other!" But obviously this would have involved the prayer group in the battles of party politics, especially since both Democrats and Republicans, in all their shades of political heritage and opinion, would be present. Suppose the question to be discussed in Congress on a particular morning were the rather vital question of suspending hydrogen bomb tests or even world outlawry of all atomic weapons. Suppose the little prayer group were guided to move for the cessation forthwith of all atomic bomb tests and for total world disarmament. Apart from the fact that no group of United States Congressmen could conceivably be expected to agree that such a step would be "practical politics" (however much they may piously wish that it might be so), even if such a miracle of unanimity did occur, these men would not be able to speak solely on their own behalf. Always they must "represent" the people who elected them. Undoubtedly they would be flying in the face of the majority voters responsible for their election to Congress.

I happen to believe personally that the future center of gravity of the world is moving eastward to Asia, that sooner or later some sort of recognition of trade with the vast populations of Asia, especially Red China, will become an economic necessity. I believe that this view is held by some Congressmen. I believe further that trade with Red China will take place in the near future if it has not already happened by the time this manuscript is in print. The question now is not one of moral rightness or wrongness of such a move. The economic necessity for trade with Red China has not yet

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arisen. When it does, the electorate will begin to favor trade with Red China. So soon as the Church is faithful to the "earthing" of the gospel, it must also have the political wisdom and spiritual courage to carry its theology into action in all areas of the world.

"What shall we pray about?" I asked the prayer group. To this day I do not understand the answer that was given. No obscurantism is quite so dangerous as pious obscurantism.

At a time when the Jewish people were suffering the agonizing atrocities of the Hitler regime, a Christian theologian speaking at a European conference about the Will of God in history, was asked by a Jewish rabbi who was present, "What has the Christian gospel to say about the persecution of the Jews in Germany?"

"That," replied the learned theologian, "is a matter for politics to deal with. It does not come under the realm of the gospel proclamation."

The reply of the rabbi was not very Christian; indeed it was not Jewish in sentiment either. He spat in the face of the theologian.

In the no man's land of political conflict stand Hamish and his kind, tilting not at windmills but at principalities and powers. God bless them all.

Politics Without The Gospel

On the other hand, it is inaccurate and unfair to the memory of a great preacher to suggest that Robert Murray MacCheyne walked through the slumlands of Dundee wholly untouched by the sufferings of people whose only crime was that they were alive and poor. If MacCheyne did not declare his heart in so many words to specifics in his sermons, he bore, as any other follower of Jesus must bear, the burden of the world's suffering and sin and sorrow. MacCheyne believed that the problem of social and economic injustice was to be tackled at what he would describe as a deeper level than the questions concerning wages and hours of labor and housing. These evils of the community were a public manifestation of the evil of the individual heart. The indifference, if there was indifference, of the laisser-faire capitalists of his day to the evils suffered by their workers was the blindness of the sinful, unredeemed, uncommitted heart. First change the heart of man; then the heart of the community will be altered. Laws, rules, and regulations in and by themselves cannot change society until the lawmakers and the powers that be are themselves personally converted.

In so far as he thought about these things, MacCheyne no doubt would have declared that economics and politics per se are neither good nor bad. Politics and economics became unregenerate when the personal philosophy behind them was evil. To change the philosophy, the eyes

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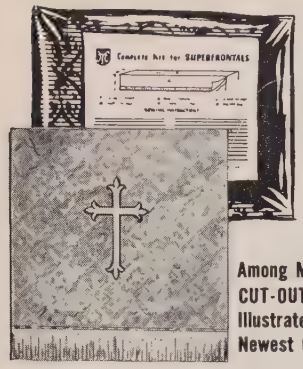

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of men must be opened to a new way of life. This new way Christ had supremely revealed. The best political system is the reflection in action of the heart of the society.

Nothing is more dangerous than for Western democracy to believe that all the adherents of the Communists' system are personally evil people. One of the most passionately dedicated and integrated men I ever met was a Communist party secretary in Aberdeen. His personal life was a pattern many Christians would have envied. Happily married, a nonsmoker, nondrinker, too busy even for vacations, he wholly dedicated himself to the cause of the party. But he had one flaw. In a system of dialectical materialism personal truth, as the individual Christian understands it, simply does not exist. Truth is that which is for the good of the party. What makes the system of communism wrong is its basic philosophy. Communism's total indifference to truth when truth is against the party, its ultimate disregard for the life of the individual—these result from a false view of man and his place in the universe.

On more than one occasion during the war, British democracy excited the interest of Edward R. Murrow. "After Italy entered the war," he writes, "one of the few murder cases to reach the Law Lords on appeal was decided. An Italian citizen, long resident in Britain, had been convicted of killing a British seaman in Soho in London. The High Court reversed the verdict, set the Italian free, and in pubs and in parliament, on the buses and in newspaper offices, this was regarded as the normal functioning of British justice."

Justice to MacCheyne whether economic or political stemmed from a Christlike view of human life. Men must first be converted before they can see the injustice of their ways. Indeed, in his own congregation worshipped many employers who were struggling with their own Christian conscience and with the economic system of which they too, though in other ways than their employees, were victims. In MacCheyne's congregation also sat the poor, looking up to their preacher for one glimmer of light in a forbidding and hopeless world. The hymns Sunday by Sunday, the great words of consolation of the Bible, the assurance of the preacher again and again that Christ was suffering with their sufferings and that ultimately God's Christ would break down the evils of man's inhumanity to man—to this they listened, and from this they gained courage and believed once more in their own worth in God's sight if not in man's. Men and women who long ago might otherwise have ended their sordid way of living, bravely sought to be worthy of their children and the generation to follow, hoping that in their children's lifetime, if not in their own, change and

(turn to page 52)

Priming the Preacher's Pump

David A. MacLennan

Highway safety authorities have warned motorists against picking up hitch-hikers. During wartime with gasoline rationing and many young men and young women unable to travel on "leaves" by other means, civilian drivers felt it both compassionate and patriotic to give hitch-hikers a ride. But our reluctance to assist strangers in their journeyings in recent years is understandable. It is often imprudent, and may be dangerous. As a result, however Christian our attitudes in other situations, we emulate the priest and the Pharisee in the Master's story of the Good Samaritan and pass by on the other side. At least we drive past the individual with the mobile thumb pointed in our direction as if he did not exist.

As members and leaders of the Christian Church we are less discriminating. "Whosoever will may come" is a cardinal truth of the Gospel. Segregated churches are a reproach and a denial of the inclusiveness of Christ. Segregation may exist where no racial prejudice prevails. Therefore, we rightly assure all sorts and conditions of citizens and non-citizens that the Church is their Father's house, and that beneath its hospitable roof any and all of his children will find welcome and friendship, the bread and water of life.

Does this welcome and encouragement extend to those who are spiritual hitch-hikers? Are there not many who "just go along for the ride" to whom some plain words should be spoken? Hitch-hikers accept no responsibility for maintaining the equipment they willingly use. Hitch-hikers have little or no interest in the welfare of their fellow-passengers as long as they get a "lift" toward their destination. Hitch-hikers rarely contribute to the cost of the trip. They have no preference as long as the vehicle is road-worthy and the driver willing to stop and let them ride. Convictions as to the superiority of one make or model over another do not affect their choice of vehicle. Have you not known "adherents" of similar views or lack of them? Do moral and spiritual hitch-hikers present a problem to the Christian fellowship? If they do, as I personally believe they do, September may be a good season in which to review our strategy in changing the hangers-on, the neutralists who go along now and then for the ecclesiastical ride into responsible members of the family. More than an occasional "shot" in a sermon at these hitch-hikers will be needed. Continuous lay evangelism to convert spectators into participants commends itself as the most effective long-range method. Nevertheless, our preaching must be the kind which will stab "broad awake" the souls and consciences of those who decline to become involved deeply in the Christian enterprise. Whatever his limitations, the prophet Jonah in going along for a ride out of a difficult commission at least "paid the fare thereof." "He went down to Joppa and found a ship going to Tarshish; so he paid the fare and went on board, to go with them to Tarshish, away from the presence of the Lord." (Jonah 1:3). To preach the truth in Christ faithfully should help God's Spirit lead modern hitch-hikers to pay the fare, go on board the ship of the Spirit, and move, not from, but into the presence of the Lord.

You Belong! A Meditation for World Communion Sunday

Text—1 Corinthians 3:22, 23 (Moffatt translation) "For all belongs to you; . . . life, death, the present, and the future —all belongs to you; and you belong to Christ, and Christ to God!"

Introduction: "Are you a visitor in these parts?" you ask a stranger who shares your appreciation of the attractiveness of a community. "Oh, no;" comes back the response, then proudly: "I belong here!" Belonging is essential to health. One social scientist writes that a recognized fault of our society is that in it too many people feel anonymous, and have little sense of belonging to anything. Whatever the contributing factors—such as widespread urbanization, huge aggregations of people, weakening of family and religious ties—to feel that you do not belong is devastating. One authority claims that there are individuals who, if deprived of contacts with other human beings for as little as twenty-four hours, act abnormally. God made us for belonging to himself, to one another.

(1) To be a Christian is to belong and to know that you belong to God. "You belong to Christ," declares the apostle, "and Christ to God!" You are not isolated, and never alone. (2) To be a Christian is to belong to the one society which transcends time, racial, temperamental, social, political and all other differences. This society is the Church of the living God. One of the most thrilling letters which has come down to us from ancient days is a letter of Cyprian. Writing from the city of Carthage in the year 250 A.D., he tells his friend: "It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their own souls. They have overcome the world. These people Donatus, are Christians—and I am one of them. "And I am one of them!" —this is the meaning of belonging. You as a confessing Christian may say this. (3) At the Lord's Table you belong to Christ and to all everywhere in every era who have put their trust in him. World Communion means little if it does not enable us to realize with new meaning, at ever deeper levels, that "all belongs to us" and we belong to all that is eternal, human and divine, enriching and liberating. Lift up your eyes until with the eyes of vision and of knowledge you know that the table at which you sit to partake of Christ's supper of love stretches across the centuries to the Upper Room, and encircles the globe. Because it is Christ's table, not ours, it reaches beyond things seen into unseen. You belong to this because you belong to him.

When You Feel Insecure

Text—"Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship.

Dr. MacLennan, who regularly conducts this column for Church Management, is minister of the Brick Presbyterian Church, Rochester, New York, and part time instructor in homiletics at Colgate-Rochester Divinity School.

Introduction: Marc Connelly's classical play of early American life of the Negro citizens, *Green Pastures* has the Lord informing Noah that with the Flood, "De levees is gonter bust an' everything dat's fastened down is comin' loose, but it ain't gonter float long. . ." All of us feel like that some of the time. Some of us feel like that most of the time. A few desperate souls feel like that all of the time. Examples may be given of a young child clinging to some battered toy, of teen-agers "all shook up" by adolescence, of business man with civilization's wound-stripe—an ulcer, of middle aged woman depressed or confused. All such persons exhibit signs of insecurity. Psychology and psychotherapy provide much help for those needing help to live with or overcome feelings of insecurity. But Christ's Gospel provides the sovereign cure. Christ's mind in us enables us to (1) recognize that the search for security is characteristic of living creatures. A primary need implanted by the Creator is this need to feel secure. (2) Christian maturity requires us to recognize also that insecurity is normal in a dynamic world such as our Father has provided for us. It is neither "bad" nor "cowardly" to feel afraid and shaken and anxious in the presence of external factors which disturb us. Like pain, anxiety is an alarm system drawing attention to what may go wrong. Difficulties of a serious nature arise when the alarm system goes out of control. In this kind of universe, however, the individual seeking absolute security in material things is looking for too much. (3) Christianity teaches this further truth: security is not the highest good. We must not mistake comfort and safety for civilization in the Christian meaning of the word. In an excellent sermon some years ago, Dr. Robert James McCracken asked, "Can you have courage without danger? Can you have sympathy without suffering? Can you have tenderness without weakness or pain?" What an advertising executive has called "a stampede away from responsibility" has to be understood partly as our attempt to make security the most important value in the human situation. Men sometimes abandon the fight for freedom, abdicate from their hard-won position of reasonable independence, because of the delusion that it is better to be safe than free. Religion is abused when it is practiced as a means of getting things —peace, poise, prosperity, position. As a professor of philosophy recently wrote, there is such a thing as religion as "creative insecurity." (4) Yet Christ offers true security in the midst of much that is insecure. It is membership in the society which alone is stable: God's kingdom. To be within this order through our trust and obedience to the divine king, is to be related to the absolute and final order. Only when we accept and know this ultimate Reality, the Fatherly rule of holy and righteous love working in us and for us that we can experience true security in the midst of insecurity. "He that doeth the will of God abideth forever." (See a memorable expression of this conviction in E. Stanley Jones' *The Way to Power and Poise,* page 263. Abingdon Press.) Conclusion—Commit your way unto him. Build your house of life upon the rock of God's faithfulness and unshakable love. Know the serenity which comes from surrender to God. Confide in his love which is steadier than the stars. God does shake the heavens and the earth of our little world when it needs to be shaken. But the shaking is controlled, purposeful, benevolent. "How firm a foundation . . . is laid in His excellent Word!"

How to Be Adequate in Spite of Everything

If you have not told the following bucolic joke, let your wife decide if you should in a sermon! Two cows observe a milk truck pass bearing the sign, "Milk —homogenized, pasteurized, standardized with Vitamin A added." One cow says to the other, "Makes you feel inadequate, doesn't it?" Eschew the anecdote if you will, but use some reference to the sense of inadequacy which afflicts intelligent

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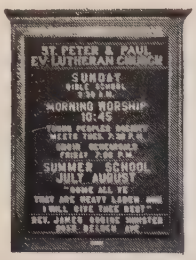
persons faced with circumstances today. Dr. W. Gordon Robinson, Principal of Lancashire College, Manchester, England, once wrote of the view held by certain New Testament scholars that in our earliest Gospel, Mark shows a careful artistry and literary symbolism in using his material. He cites the sixth chapter of Mark's Gospel. In this there would seem to be more than a recording of events. "He is presenting a picture of the Lord Jesus meeting every human situation and every human need." You may find a sermon growing around three of several incidents.

(1) Christ meets our need when we have too much to do. Mark 6:31—"many were coming and going, and they had no leisure even to eat" describes a situation in which modern followers of Jesus find themselves. Crowded hours and busy days can be exhilarating. But with the excitement comes danger, too. We can become extreme activitists and almost believe that "doing" is more important than "being." The kingdom of God is not actually up to us, and to be hectic is not necessarily to be holy. Quietness, prayer, worship, meditation—"centering down" in God's Spirit—these are resources we need. These resources can be tapped only when we take to ourselves Jesus' direction: "Come away by yourselves to a quiet place (RSV: "A lonely place") and rest a while." (Mark 6:31 a.). Recall how Jesus himself did this—Mark 1:35; 4:35; 6:46; Luke 5:16 and other instances).

(2) Our Lord has the answer when evil appears to be winning. Can we imagine what it meant to Jesus' when he learned that John the Baptist had been imprisoned and killed? Deep grief must have depressed the Master greatly, not solely because John was a kinsman, but because this advance herald of God's reign apparently was worsted by evil. At least commentators have thought that Jesus' sorrow at John's defeat and death lay behind his desire to go away into a desert spot for quiet. Our divine leader and his first men had to face the problem every lover of goodness and truth must face: why do the good suffer, why does the good cause apparently experience defeat? Jesus' answer may be seen in Matthew 11:22-15. He saw John's martyrdom within the larger pattern of God's purposes. In Luke 13:1-5 the success of evil is seen as a challenge to serve God with increased devotion and dedication.

(3) Christ helps us meet the so-called "atheistic fact" of human pain and especially of undeserved suffering. In Mark's sixth chapter note the references to Jesus' contacts with sick persons. It almost seems as if he conducted a continuous open air clinic. Verses 5, 7, 13, 55, 56 give terse pen portraits of the sick—persons whom we would call mentally or emotionally as



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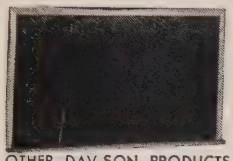

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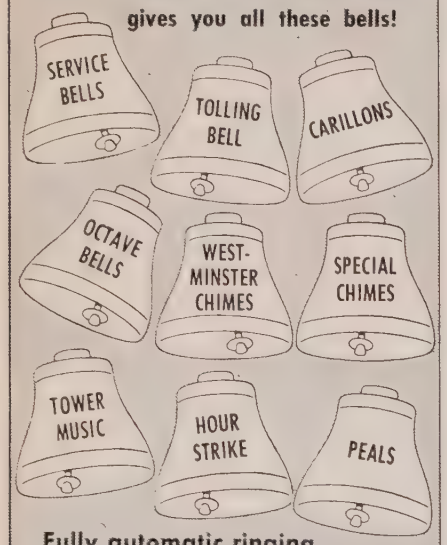

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well as physically ill. Those who piously speak of sickness as being the will of God find no support for this assumption in the Gospels. Jesus believed it to be God's will that sickness should be healed and not only proceeded to heal the sick but to transmit to his disciples his power to help the sick. It was not the will of his Father that one of the littlest of his human children should perish. He meets the problem of human pain not with involved intellectual explanations not with academic rationalizations. He meets the need with compassion and with astonishing power. So must we try his works to do. Always, however, we must realize that Jesus had his failures as he sought to meet this recurring need. In his home town "he could do no mighty work there except that he laid his hands upon a few sick people and healed them." (Verse 5). He prepared his first disciples for rejection by the very persons they might seek to help. (Verse 11). What we must bring to pain is unwavering trust in God and in God's power to use fallible human agents—ourselves and our fellow-Christians—as instruments of his healing power. This is indeed a deep meaning of faith: F-A-I-T-H—"Forsaking All I Trust Him."

What Kind of a Church Do You Want?

". . . Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that the church might be presented before him in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish." (Ephesians 5:25-27). October is a good time in which to ask, what kind of a church do we want? Do we want any church at all? Despite the praise and support accorded organized religion in the western world, many are giving a silent vote for the dissolution of the churches. They stay away from a particular church, except on some high or sad occasion, such as Christmas, Easter or a funeral! If every member or adherent supported the local church program as such "absentists" support theirs, the church would wither away as the Communists believe that along with the capitalist state it will and should.

Chances are most good citizens who hear a sermon want the church to be better than she is, to be her best. The late George Bernard Shaw once said this: "If all the churches were closed, it would not be long before they would be opened with greater constituencies than ever." Shaw criticized the churches of his time for cheapening themselves to persuade people to attend. But he knew that churches hold the fabric of decent society together. At their best, because of their divine origin and their divine sustainer they are the soul of the world, purifying, illuminating, maintaining the common life.

What kind of a church do you want? A great Roman Catholic saint, in the eyes of many of his fellow churchmen a great heretic, the late Father George Tyrrell said that at the end God will not ask what kind of church you belonged to, but what kind of church did you long for?

(1) We long for a church which points away from himself to the great God who made us and who loves us and who has redeemed us. This means that Christian worship is the chief reason for the church's existence. Everything else is derivative, secondary. Therefore, in every service we must keep clearly before us the objective of worship in Romans 12:1.

(2) The Church we long for must be a church in which worship is the top priority, and worship as meaningful and as God-centered as with divine help we can make her. The Church must administer the sacraments, but as our forefathers would say, conjoined to sacraments must be the faithful preaching of the Word. Such proclamation of the living truth as it is in Jesus Christ must be clear, relevant, Biblically based—and as interesting as we can make it. Such preaching will not always be soothing. The Gospel is not a sedative but a stimulant. But Christ's servants will go out from the encounter with him through the preaching and praise, the scripture reading and sacraments, not depressed but inspired to capture every area of human life for the Lord.

(3) The Church we long for will be inclusive in her fellowship. Over every church entrance will be written in invisible letters: "Abandon rank, racial superiority, intellectual pride, social snobbishness, economic pretension, ye who enter." In God's presence who made of one blood all men, we are all alike in our origin and destiny, in our need and longing.

(4) The Church we long for will, like her Lord, live and die in the service of God. All members will live above the average, ahead of their time, as legions of the concerned.

Conclusion: Christ's desire for the church we know. (see text). Christ's sacrifice to make the Church come true to his ideal for her we know every time we think of Calvary. How much will we give to bring the existing church closer to the church Christ longs for?

* * *

Parson's Book-of-the-month

How often have you preached from the book of Genesis? If you are anything like myself, the answer is "not often." Twenty or more years ago a book appeared from the original and helpful mind of the late Dr. Carl Patton on preach-

ing from the Bible, with examples of his own sermons. One section helped me as a young preacher,—"Stories of the Beginnings." More than a few of Dr. Patton's insights are valid today. Inevitably, however sermons even from as advanced positions as Dr. Patton occupied, written decades ago would be dated today. A worthy successor, as relevant as the morning's headlines, based on sound Biblical scholarship, is the newest book by Dr. Harold A. Bosley of First Methodist Church, Evanston, Illinois. Scheduled for publication October 1st, I have had the privilege of reading his *Sermons on Genesis* in galley proof. Dr. Bosley is unrepentant in his liberalism, but it is Christian liberalism, with positive Christian faith informing it. Dr. Bosley's liberalism is also disciplined, and never or hardly ever offensive to conservative minds unless they have been warned against Dr. Bosley's brand of interpretation. Neither I nor other readers of this book will assent to every interpretation of the author. But I predict that most readers will find themselves in essential agreement with the truth Dr. Bosley presents. These chapters have been preached in an actual "life situation". The wayfaring man, impatient with pedantic circumlocutions, will understand what is written here. "It will be apparent," writes Dr. Bosley in a valuable introduction "that I treat Genesis as a rich repository of religious experience, and the legends as parables which throw life on our light today." Preachers will be stimulated by the illumination Dr. Bosley gives to many of the incidents recorded in the book of beginnings. In "Notable Quotes" this month I have included an excerpt from the sermon entitled "Jacob: The Man Who Earned His Name." Dr. Bosley moves easily and interestingly from Jacob of long ago to John Q. Citizen today, and to the meaning of such names as "Christian" and "Church." Consider the possibilities of other sermon titles included in this collection: "Adam and Eve; May God Have Mercy on Them!" "Noah: One Man Can Be Right," "Joseph: The Man Who Finally Grew Up," "Time to Dust It Off!" "Did God Err on the Sixth Day?", "God Knows!," "God Will Provide," "Be Thou Sincere!," "You Must Not Go Back!" As we preachers sometimes say to a brother preacher when the Word has been on him and in him and has gotten through him, "This is real preaching." Probable price as stated by Harper and Brothers, the publisher, will be $3.75.

Notable Quotes

To belong to this church, to be a loyal, creative member of it, is no adventure in parochialism. We are not a collection of Little Jack Horners sitting around in corners eating our Christmas pies, putting in our thumbs and pulling out plums and chanting, "What a good boy am I." If we are members of this church we are members of the Universal Christian Fellowship as it comes to concrete expression here in this church in this city and at this time. We are members of the National Council of Churches in this country, which now seeks to co-ordinate the efforts of nearly fifty million Protestant Christians. We are members of the World Council of Churches, which seeks to perform a similar service for two hundred million or more of confessing Christians the world over. And, what is probably the sum of it all, we are responsible heirs of all that has gone into the making and the meaning of the word "Christian"; we propose to live as responsible participants in that tradition as it continues to live and grow; we propose to be responsible spiritual ancestors by passing it on to our children enriched and ennobled by our life and work.

We can depend upon the Christian Church, but can the Christian Church depend upon us?—Harold A. Bosley, Chapter VII, "Jacob: The Man Who Earned His Name" in *Sermons on Genesis.* Harper & Brothers.

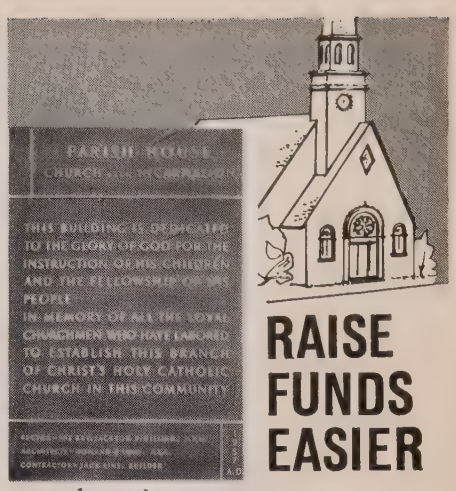
* * *

To assert oneself, to say what one believes and to act accordingly, is not to offend others, always provided that it is done in charity. Rather does it encourage others to do the same, making possible the authentic dialogue of which we have spoken. And self-renunciation does not in the least mean forcing oneself to put on a self-effacing personage, repressing one's real convictions and pretending to have others which one has not got. It means just the opposite—refusing to invent for oneself a conventional personage, but instead handing over the direction of one's life into God's hands, so that he may awaken our persons in accordance with his purpose, in dialogue with him. It means seeking his will, but also daring to assert it. Many people have a quite negative conception of Christianity, as if it consisted in continual self-amputation, as if God wanted to hold us down, rather than that we should 'turn again and live.'—Paul Tournier, M.D., Swiss physician, *The Meaning of Persons,* page 226. Harper & Brothers.

Churchgoers seldom notice the scripture reading, or listen to it. Why shouldn't we change that? Then, some Sunday morning when the sermon has missed fire, we might still have hit the target with the reading of the Bible. We have never eavesdropped on a conversation like the following, but we would like to:

"First time I ever noticed the scripture reading in a church. Usually it is just part of the exercises and I think about something else until it's over. But not today."

"No, sir, when the preacher read the Bible today, it just seemed to come alive.



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It was like the TV show *You Are There.* You know, I've never thought of this before, but if every minister could read the way ours did this morning, it would be worth while coming to church just to hear the Bible."

The quality of our sermons goes up and down, but the quality of scripture is tested by the centuries. It is never inane or trivial; it always has something to say. It is up to us to help the Bible speak—every Sunday. If we do that conscientiously for very long we will discover to our delight that the Bible is also helping us to speak. —Dwight E. Stevenson, Charles F. Diehl, *Reaching People from the Pulpit,* pages 96, 97. Harper & Brothers, $3.00.

* * *

Jest for the Parson

In a Canadian Anglican journal, *The Edmonton Churchman,* a letter from the Bishop of Edmonton (Alberta, Canada) appeared. In it appeared this philosophical and witty observation: "There are some things in the Church that will never change. They are part of its essential nature. There are other things that are always changing, and no one can prevent it . . . I, myself, am painfully conscious of the danger, with the passing years, of a hardening of one's spiritual arteries. I have even written a verse about it:

Hearteriosclerosis

When I was young, and an eager young deacon,
A Church-revolution was what I was seekin';
When later I blossomed forth as a Priest,
I thought new ideas worked better as yeast.
But then, when in gaiters I rose to be Dean,
The Church seemed all right—as it always has been;
And now I'm a Bishop—severe and remote—
And I wish these young men would stop rocking the boat."

GIVE ME THESE

Give me a church with spire and bell
If you would make me strong;
Where His finger says, "All's well,
"All day and all night long,"
Lifted upward. There faith will dwell,
Chimes make their evening song.
Give me these, a spire, a bell,
And blessed peace will make me strong.

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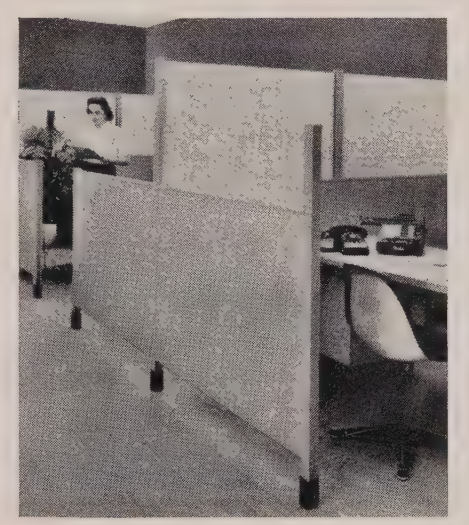
If you wish to have more information on new products described on these pages, please circle the corresponding number found on the coupon on page 62 tear off, and mail. Don't forget to fill out the space for your name, address, and church.



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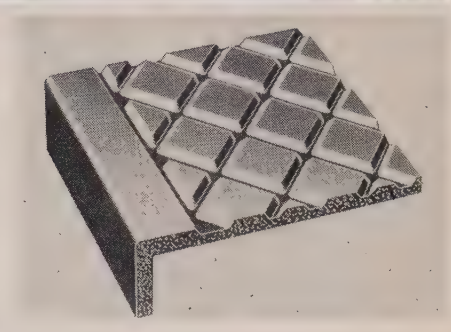

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(see below)

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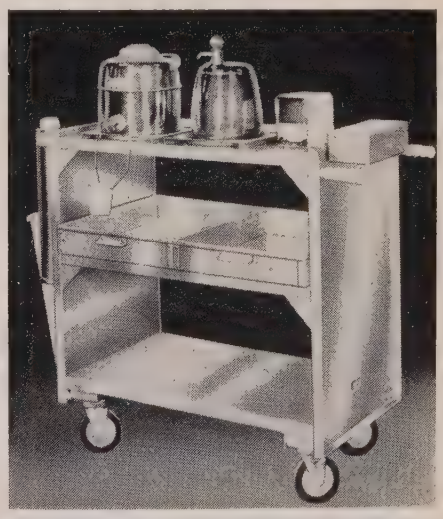

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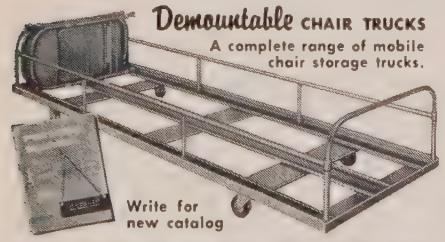

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Congress Studies Retired Ministers' Social Security Problems

Congress is giving study to problems that have arisen for retired ministers under the social security program.

Two bills have been introduced in the present session of Congress as a direct result of articles about ministers' problems that have been published in *Church Management.* We almost feel like saying, "No other magazine can make this claim." It does show that our legislators are seriously concerned about any technicalities in the law which deprive clergymen of the benefits Congress intended them to have.

One bill, H.R. 10008, has been introduced by Representative Robert P. Griffin (R., Michigan) to provide that the rental value of a parsonage furnished a retired minister need not be counted by him as part of his income. The other, H.R. 12007, sponsored by Representative Merwin Coad (D., Iowa), would make ministers eligible immediately to draw benefits if disabled after the age of fifty, rather than to wait until 1960.

Representative Griffin's bill has brought forth from the Department of Health, Education, and Welfare an administrative ruling that may take care of the problem of retired ministers' parsonages without the necessity of Congressional legislation.

It has ruled that retired ministers need not count as "earned income" the rental value of the parsonage or other housing furnished them unless they are rendering "substantial service" to their church or denomination.

This is a very welcome ruling, for otherwise the so-called Kerr Amendment threatened the social security benefits of all clergymen who were furnished residential quarters as part of their retirement.

The Kerr Amendment, sponsored by Senator Robert S. Kerr (D., Oklahoma), was designed to help ministers who receive less than $4,200 cash income per year. Their potential social security benefits are reduced in proportion as their incomes fall below the $4,200 maximum coverage point. Yet, if permitted to count the value of their parsonage, most of these ministers would reach the $4,200 level and thus be eligible for maximum benefits.

The Kerr Amendment had an unwelcome side effect, for officials ruled that if the parsonage rental value is to be counted in computing the income on which benefits are based, it must also be counted after retirement as part of "earned income." Between the ages of sixty-five and seventy-two recipients of social security benefits are required to show that they have made a bona fide retirement. If they have "earned income" in excess of $1,200 a year, they start losing monthly benefits, at the rate of one monthly check for each $80 by which total income exceeds $1200.

The minister who has to count the rental value of his parsonage as "earned income" has used up most of the $1200 allowance to start with and thereafter very rapidly loses his eligibility for any social security payments at all.

However, the new ruling states that a retired minister need not count his parsonage rental value as income unless he is rendering "substantial service." This, by definition, is regular service. In short, if he is taking care of a rural charge, preaching every Sunday, and gets a parsonage rent-free, he is deemed to be earning that parsonage and it must be counted, together with his cash stipend, toward the amount of earnings permitted. But if the church which he last served made him "pastor emeritus" and gave him a rent-free home for life, without expecting any services in return, he can go out and preach from time to time or perform other services and will need to report only his actual cash income.

In general, the test is whether the minister is performing some "substantial service" to the church or institution giving him his housing.

It is worth mentioning in passing, that Congress has repealed all limitations on the incomes of persons over seventy-two

Mr. Everett is a religious news correspondent in Washington, D. C., and a frequent contributor to religious periodicals. He has won a number of awards for his service in the field of religious journalism.

Glenn D. Everett

who receive social security benefits. Ministers over seventy-two do not need to worry about the rental value of their parsonages nor about the level of their cash incomes. In fact, they can take a regular charge and still draw social security, even if their incomes are $3,000 or $4,000 a year.

Only between sixty-five and seventy-two does Congress insist on proof of retirement by the limitation on earnings. The formula is somewhat clumsy to apply. The recipient loses one month's benefit for each $80 by which his income exceeds $1200, but does not lose a benefit for any month in which his income is less than $80. If he earns all $1200 in three months, he can still draw social security for the other nine months. This should be kept in mind by retired ministers who take over temporary summertime supply assignments or otherwise leave retirement for limited periods.

The disability problem to which Representative Coad has addressed H.R. 12007 is one which cannot be solved by administrative action. This was ascertained prior to the recent introduction of the bill.

Mr. Coad, who was minister of the First Christian Church of Boone, Iowa, prior to his election to Congress in 1956, is very sympathetic with the problems of ministers. As representative of a major farming district, he is also interested in farmer's problems, and in this situation ministers, farmers, and all other occupational groups that came under social security in 1954 are in the same boat.

The problem arises from the fact that six quarters of coverage (a year and a half) are sufficient to permit a person who came under social security as a result of the 1954 amendments to qualify for old-age benefits at sixty-five. But a total of five years' coverage is required before a person is eligible for benefits due to total disability after the age of fifty.

Mr. Coad reasons that if six quarters of coverage are sufficient to establish eligibility for lifelong payments after sixty-five, they ought to be sufficient to qualify a person for the other important benefit now provided by social security, the right to start drawing his benefits ahead of sixty-five in the event of total physical disability.

(turn to page 54)

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NEW BOOKS

Ecumenical

***THE SPIRIT OF AMERICAN CHRISTIANITY* by Ronald E. Osborn, Harper & Brothers, 241 pages, $3.75.**

Although this book has a well-expressed title, it is somewhat difficult for the reader to sense at the outset just what its author is going to discuss. However, the first sentence in the preface tells us what we want to know. It reads as follows: "The purpose of this book is to set forth, within the unity of the universal faith, the peculiar characteristics of Christianity in the United States."

The book is essentially an interpretation of the trends, movements, and achievements of organized Christianity in the life of today. It is not primarily a historical study, but since we cannot understand the present without knowing something about the past, it is not surprising to find that the volume utilizes many facts of history and their meanings. Neither can we call *The Spirit of American Christianity* a piece of sociological writing, but considering its main approach, sociology could not be ignored. A writer discussing a given area of the American scene cannot disregard all others. No high wall separates this field of knowledge from that. We have here a volume which inevitably takes in considerable territory. This, though, is not an unfavorable criticism. It is thoroughly organized, well-written, and wide in its appeal.

There are eight main divisions. Of these one can be mentioned here along with its five sub-divisions: The Sea of Faith—The Currents and the Depths. Under this general topic the following subjects are discussed: The Traditional Faith, Liberalism, Fundamentalism, the New Orthodoxy, and the Faith of the People. The treatment of such themes could be theoretical and bookish, but Dr. Osborn's discussions do not come within miles of being of this type. He has had a wide personal experience as a pastor and teacher, his present position being that of professor of church history at Butler University School of Religion in Indianapolis. His geographical contacts have been rather wide, his earliest religious associations having been in Arizona, Virginia, and Oklahoma and his ministry in Arkansas, Missouri, Oregon, and Indiana. His range has given him an especially extensive first-hand contact with the life of American Christianity. This added to his obviously comprehensive scholarship has enabled him to write a book of unusual value, which is a really important contribution to the explanation of the deeper significance of the spiritual life of modern America.

L.H.C.

***THE ROAD TO REUNION* by Charles Duell Kean. The Seabury Press. $3.50.**

Here is an excellent little book for anyone who wishes to be briefed on the progress being made towards a more united church, as such progress has to do with at least three branches of the Christian church, the Episcopal, the Presbyterian in the United States of America and the Methodist. The book combines the best scholarship with clarity of expression. It is concise, informative, and objective.

One has only to read the book to discover, if he has not done so already, that the road to reunion is beset with tremendous difficulties. In fact they appear to be almost mountainous. The writer sketches for us the history of the unity movement in the Episcopal church. There is a very readable account of the illfated negotiations between the Episcopal, and the Presbyterian Church, U.S.A. which lasted over a stretch of nine years, from 1937 to 1946, and of the present day conversations going on between the Episcopalians and Methodists. The author shows what some of the problems are which await solution before any possible reunion can take place between the above mentioned bodies. These problems are both theological and practical. The writer endeavors to show how intercommunion can be a way-station on the road to organic union with other churches. The book is divided into three main sections. Part I: The Road to Reunion. Part II: The History of the Protestant Episcopal Church in the Movement for Organic Union. Part III: Intercommunion and Organic Union —The Theological Considerations. We are reminded again of the almost insurmountable obstacles having to do with the priesthood and the Eucharist. It is easy to see the blocks in the road from the Episcopal viewpoint; perhaps the book should offer us more of an understanding of the difficulties from the view point of other communions. The author is undoubtedly sincere in his desire for a greater unity, and yet the book seems to be an eloquent witness to the grounds of disunity. One virtue of the book is its refusal to abandon the effort toward reunion, even though the problems in the way are not to be ignored. The book contains an appendix giving a Statement of Faith and Order, from the Report of the Joint Commission on Approaches to Unity to the General Convention of 1949. The author, the Rev. Charles Duell Kean is now rector of The Church of the Epiphany in Washington, D.C. He has been interested in the ecumenical movement for many years and is secretary of the Joint Commission on Approaches to Unity.

A.S.N.

***THE METHODIST WAY OF LIFE,* by Bishop Gerald Kennedy, Prentice-Hall, Inc., 216 pages, $3.50.**

This volume is second in a series of "Way of Life" books that deal with the essential features of various churches. The one on the Episcopalians preceded this work and those reporting the ways of the Baptists and Presbyterians will follow. The publishers made a wise choice in selecting Bishop Kennedy, the youngest of the present bishops of the Methodist Church, to tell the story of the Methodist way. Not only is the Bishop an able administrator and preacher but he is well known as a scholar, world-traveler and author of thirteen books.

To condense the more than two hundred years of Methodist history into two hundred pages and at the same time deal with the organization and spirit of the church is quite an achievement. The author succeeds in doing it well and at the same time sharing with his readers the ideals and dreams of the church and its leaders. He shows his grasp of the field by presenting the high spots of his church's history and organization, then illustrating them with facts that come with freshness to even those who are familiar with the subject. He does not use the trite and time-worn examples that every other writer on Wesley and Methodism has used.

The story of the consecration of superintendents, or Bishops, by Wesley for the American church begins the story of the Methodist Church after the reader has been briefed with a background of the life and spirit of John Wesley and his brother, Charles. The conquest of the western wilderness by the circuit riders under the generalship of Bishop Asbury led to the phenomenal growth of Methodism to first rank in size among the American denominations. The struggles over lay representation and over slavery, leading to the formation of the Methodist Protestant Church and the Methodist Episcopal Church South, are clearly outlined. More recent movements such as the

(turn to page 48)

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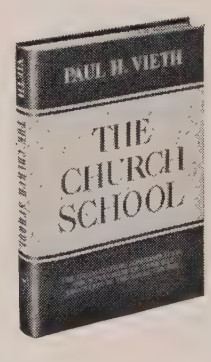

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Book Reviews

(from page 46)

social gospel emphasis, the turn to more formal worship and the present problem of integration all come in for fair consideration.

Perhaps it is sufficient to say that if you are interested in this subject you will have difficulty putting this book down until you have completed reading it.

C.W.B.

Church History

***THE STORY OF THE CHRISTIAN CHURCH,* by Winthrop S. Hudson, Harper & Brothers, 107 pages, $2.25.**

Across the aisle of the plane in which I was riding, a kindly looking man with gray hair and sharp eyes seemed very much interested in the book which I was reading. When we were introduced the reason for the interest was apparent. He was Dr. Winthrop S. Hudson of the Colgate-Rochester Divinity School, who had written the volume.

It is a brief book. Think of crowding the history of the Christian churches in so slight a volume. There must be a reason. There was. Out of many conferences on church history Dr. Hudson had learned that everybody talking about the church doesn't always know much what he is talking. He felt that there is need for a brief book, following the disciples through the ages which would give orderly, reliable information. This he has effectively produced.

The book offers ten chapters, each of which is followed by suggested questions for group discussions. There are many illustrations, selected by eminent authorities and librarians. Another feature of value is the introduction of brief biographical sketches of personalities of the period discussed. It will be a splendid volume to use as a text for lay classes that seek basic information on this subject.

I found another market for this volume. There must be many religionists who like myself have become specialists in particular lines. We have slipped in our reading of church history as we have in other areas. An hour and a half with this volume makes possible a quick review of the ages. It helps us to reappraise the ages of Christian history and the resources which have made the church the influence it has become.

W.H.L.

***THE CHURCH IN THE ROMAN EMPIRE BEFORE A. D. 170* by William A. Ramsay, Baker Book House, 510 pages, $4.95.**

This is a valuable reprint of a classic in the field of New Testament study. Half of the book concerns itself with St. Paul's ministry in Asia Minor, and devotes particular attention to the defence of the "South Galatian hypothesis." It contains also an important discussion of the Apostle's work in Ephesus, as related in *Acts.* These chapters lean heavily upon

(and benefit from) the author's physical retracing of the journeys of Paul through Asia Minor.

The second portion of the volume concerns itself with the relationship between the infant church and the pagan state. Attention is given to the attitude of Pliny and Trajan, as well as to the persecutions of Nero, Domitian (including reflections in *I Peter, I John, Hebrews, Revelation,* Clement and Ignatius) and other Roman emperors.

Very interesting is his analysis of "The Acts of Paul and Thecla", in which he seeks to determine the original nature of the story that suffered such modification in its various stages.

Every student of the New Testament should welcome this volume, if he is not already so fortunate as to possess it.

J.S.

***MATERIALS TOWARD A HISTORY OF WITCHCRAFT* collected by Henry Charles Lea; arranged and edited by Arthur C. Howland, Thomas Yoseloff, 1549 pages, 3 vols., $20.00.**

To readers of medieval lore and students of modern survivals of the credulity of those ages the name of Henry C. Lea is of major importance. When he died in 1909 he left completed his major works on medieval celibacy and his seven volume history of the Inquisition. He also left his fabulous collection of sources to the University of Pennsylvania where the very same library shelves and balcony, once in his home, have been reconstructed in the Lea Memorial Library to house his collection.

For many years Professor Howland, Lea Professor of History at Penn, was also the curator of this limited-access library. Twenty years ago he brought together many of these sources for their first printing. George Lincoln Burr, professor emeritus of history at Cornell, has written an extensive introduction and an appreciation of the style and contributions of Lea in this new edition.

Although Lea insisted that his studies in this field were not completed, the wealth of this material, so carefully arranged by his editors from his own hand written notes and annotated from the editions of works in his own library, clearly indicates that he had most comprehensively covered the field. Here are the sources which lead the reader to an understanding of The Powers of Evil, Magic and Sorcery, Popular Beliefs accepted by the Churchmen, The Origin of the Witch Theory, Witch Trials, and Demoniacal Possession.

Lea has gathered and interpreted the views of the Protestant Reformers and the Roman Catholic Church on these subjects, as well as those of European jurists. After a survey of regional distribution of these practises the author portrays the witchcraft practiced at their height and then shows their decline and modern survivals.

R.W.A.

Preachers & Preaching

***THE GOSPEL ACCORDING TO JESUS*, by Ted Hightower, Fleming H. Revell Company. 160 pages, $2.50.**

The sixteen sermons in this book by the pastor of St. Paul's Methodist Church, Louisville, Kentucky, are not a collection of slightly related discourses. The title of the volume is more than a headline designed for attracting attention. By summarizing the purpose and the content of the book, it tells the reader what to expect. It is the subject of the first sermon, in which we find the following statement: "With no pretense of finality and no claim to exhaustion of the problem, we raise the question, 'What constitutes the Gospel according to Jesus Christ?' We begin the search for an answer with an attempt to understand the content of the word 'gospel' itself."

There are fourteen sermons, beginning with the second, which contain the expression, "Good News" in their titles. Among these are: The Good News of the Kingdom, The Good News Concerning Sin, The Good News of the New Birth, and The Good News about Death. The closing discourse is entitled The Gospel of Love as the Law of Life.

As we can infer from these typical titles, the sermons are distinctly Biblical and

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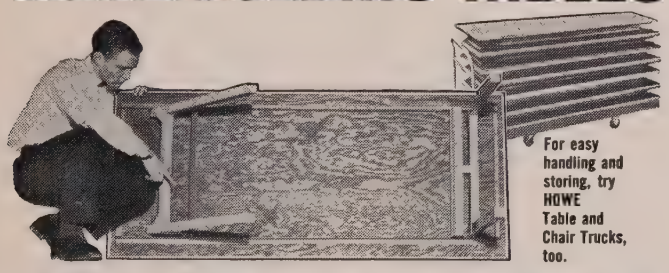

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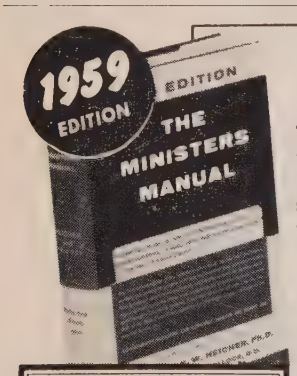

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definitely theological. Although they contain many illuminating explanations of the teachings of Jesus, they are not primarily of the old-fashioned British expository type. On account of their especial emphasis, they are based on the content of the four Gospels. They are decidedly worth reading as studies in New Testament theology. One of the reasons that they deserve a wide and careful reading is their treatment of certain important topics which have not been given sufficient attention in much modern preaching.

Although these sermons are theological, they tie up with the issues of modern life. The language in which they are written is vivid, colorful, and challenging. Another of their marked characteristics is the author's mastery of the important and difficult art of the effective use of illustrations. Especially note-worthy are the well-selected quotations from those who by means of poetry have interpreted the fundamental realities of the life of the spirit. L.H.C.

REACHING PEOPLE FROM THE PULPIT, **by Dwight E. Stevenson and Charles F. Diehl, Harper and Brothers, 172 pages, $3.00.**

The title of this practical, original, and creative contribution to homiletical literature might suggest an excessively inclusive piece of writing. However, its range is not as wide as the title may cause some readers to expect it to be. Questions in this regard are immediately settled by the subtitle, *A Guide to Effective Sermon Delivery*. The purpose of this book is to help the preacher add to his effectiveness by mastering the art of creative delivery. We must not think that this is a book dealing with what we used to call "elocution." It covers all of the essentials of good speaking. This being true many readers will find it discusses topics which they are hardly looking for in a volume of this type.

Among the subjects discussed are the following: Getting Ready to Hear Yourself. Ministerial Tune, What Are You Saying Emotionally?, Reading the Bible Aloud, and the Creative Moment of Delivery. One of the authors, Dr. Stevenson, is head of the department of homiletics in the College of the Bible, Lexington, Kentucky, and Dr. Diehl is associate professor of psychology and director of the speech center at the University of Kentucky. The book is a product of a speech clinic which was the result of the cooperation of the two authors on adjoining campuses. The work is an interesting and successful combination of the technical with practical experience.

Christian Education

THE CHURCH: THE GIFTED AND THE RETARDED CHILD **by Charles F. Kemp, The Bethany Press, 189 pages, $3.50.**

This volume may make the most important contribution to the literature of religious education for the current year. It touches a question which has never been fairly faced by the churches. Normal children, gifted children and retarded children are placed in the same classes in our church schools. The public schools face the same challenge. They have not universally met it, but they are much farther ahead than the churches in the matter.

There are few churches which have definitely planned segregated classes for the retarded children. The First Lutheran Church of Long Beach, California, has conducted a daily vacation Bible school for such children. The Christ Lutheran Church of Saint Paul, Minnesota, operates a Sunday school for retarded children during the church hour. In Evanston, Illinois, the Council of Churches has sponsored an interdenominational school for such. There are others, of course, but the total number would be few.

Dr. Kemp does not think that the end of service to the gifted will be found in segregated classes but rather in helping to steer the child from normal dangers and supplementing the counsel of the public school teachers in planning for adequate education.

Dr. Kemp is now serving as professor of practical ministries in Brite College of the Bible at Texas Christian University, Fort Worth, Texas. His contributions to the subject of pastoral counseling have already been weighty. In one of his volumes (*A Pastoral Triumph*) he calls our attention to the life and work of Richard Baxter. Others have given aid to ministers seeking to help their people through counseling.

The introduction to this book gives a very helpful analysis of the various tests used in grading the intelligence of children and adults. Perhaps for the first time many readers will understand just what an IQ rating is.

W.H.L.

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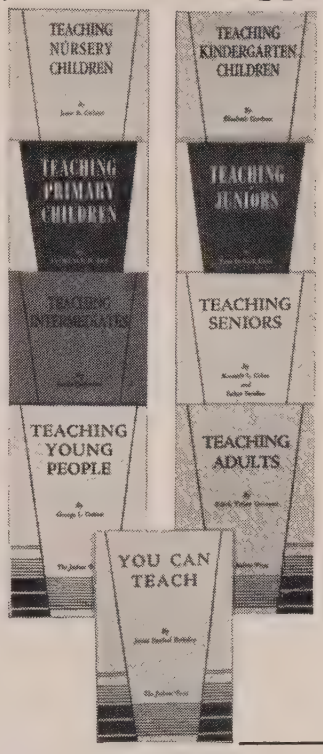

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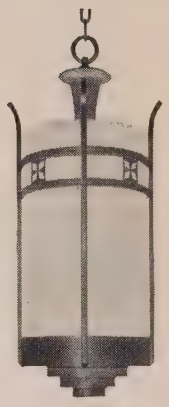

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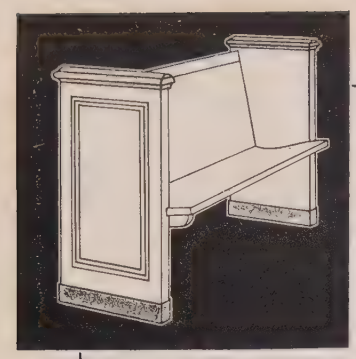

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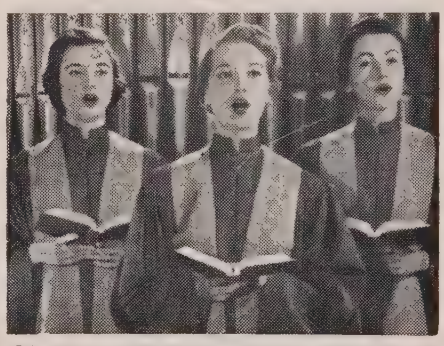

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Piety and Politics

(from page 36)

improvement would come to the human lot. That MacCheyne seemed to make little or no impression upon the economic anarchy of nineteenth-century Dundee is the measure not of his failure as a minister of Christ but of the depth and spiritual blindness of corporate evil in society. The men who did indeed catch the vision got little or no support from Church authorities. When they did withdraw from organized religion fired with the very vision of the worth of the individual that such preaching as MacCheyne inspired, they were treated by a bourgoise Church as rebels and anarchists—Communist would be the word used today.

This fundamental truth—that political reform is impossible without a new vision of the dignity of man in the eyes of God revealed in Jesus Christ—Hamish the reformer himself unconsciously had accepted. Social passion as such does not normally glow from a secular view of history that treats indifferently the feelings and life of the individual. Hamish failed to realize that the ethics he took for granted stemmed from a Christian view of both God and Man. His church training and upbringing had dug deeper into his soul than he realized. It was the Christian heart of Hamish that swelled in protest against the coercive and soul-destroying evils of mass unemployment.

The age of Hamish, if we may so call the hungry thirties, has given place to the overfed fifties. But the problem is basically the same. In some ways, ethically speaking, the soul of man is safer in a hungry body than starved beneath the gluttony of the fifties, which has only obesity to show as a badge of progress. The individual must still be saved from both his hunger and his plenty. Hungry or overfed man is still the victim of his own inner warfare and voracious greed.

Piety and Politics Are One

The truth is Hamish and MacCheyne stand in the tradition of the Master. Christianity includes both social revolution and personal regeneration. Christ demanded of man surrender of body and soul. The Incarnation is the revelation of the eternal synthesis and the unity of man as a body-soul personality. The antinomy and indeed basic conflict of spirit and flesh is a Greek concept rather than Christian or Hebrew. "Flesh" in the Bible means more than "body." Thus marriage is more than the union of two bodies. The twain becomes one "flesh" or "person." The body is not evil as matter was evil to the Stoics. The body as the temple of the Holy Ghost must therefore be reverenced and respected. Both matter and spirit, the physical and the psychical, are one in Christian revelation.

Christianity may be described as the

most materialistic of all religions and stands together with the Jewish faith in contradistinction to the spirituous religions of the East. The Good News of God is that the Eternal Spirit who sustains the universe became human, became man. The incredible fact the Jews could not accept was that the Holy One could tabernacle in a human body. Bethlehem is the scene of the birth of God in Jesus Christ. The virgin birth asserts not the Divinity of Jesus but His humanity. Jesus is born of a peasant, shut out from the warm beating heart of the world. Jesus is of the people, the am-ha-aretz. The ministry of Jesus is concerned with healing men's bodies. Jesus satisfies their physical hunger. Jesus Himself suffers hunger, thirst, pain. He weeps human tears, knows desolating bereavement. He dies a physical death. His body rises from the grave. His risen body walks alive into the midst of the disciples, to eat with them, talk with them. His promise is of a return to this world of time.

In contrast, the gods of Greece and Rome and the mystery religions of the East "never were on land or sea." Their deeds belong to the realm of the heroic world on nonhistory or prehistory. Not even the thinkers of Greece believed in the incarnation of their gods in time. The gods were "myths," symbolic truths, incarnate ideas at best, that stirred them to higher living or existed as perpetual reminders that man's life was hid in the mystery of the world. The Fates decreed a predestined lot for man but the Fates did not walk the market place nor come to men, save in dreams.

Buddhism is an escape from carnality. The ultimate aim of Buddhism is to transcend the passions and solidity of the flesh, and become a passionless, spiritual being. For the Christian the wages of sin is death. For the Buddhist the wages of sin is life.

Micah and Hamish are in the tradition of Jesus. This world may have become a vale of tears, but God never intended His creation thus to exist.

To this spiritual reality and power and promise MacCheyne in his day pointed men, believing that herein lay the light and the hope of the world. MacCheyne saw the glory of the Risen Lord in his own life and could not cease from retelling the unbelievable news to all men.

* * *

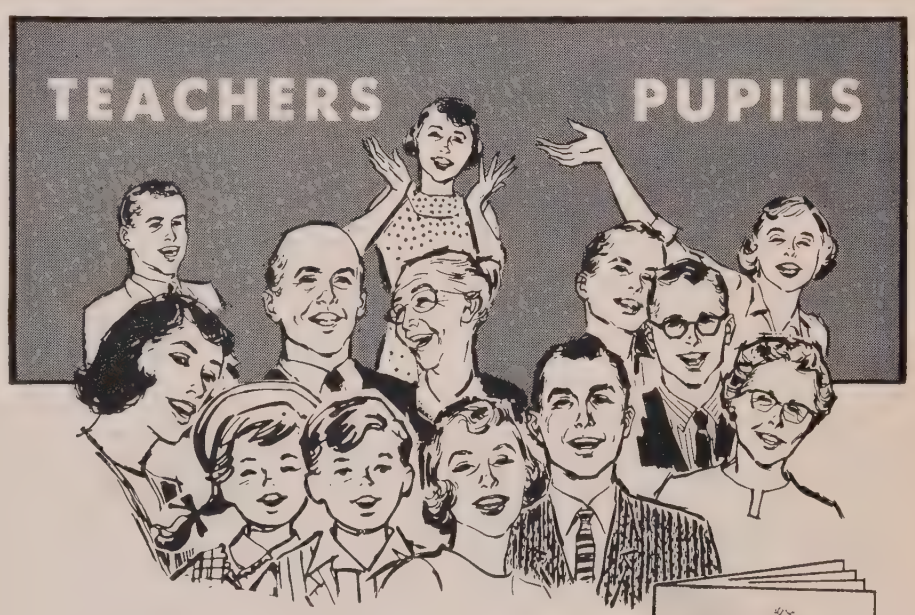
The Individual and The Community

Dr. George MacLeod, leader of the Iona Community, to whom I am indebted for the story of Hamish and for so much more, possesses the faculty to see truth in pictures that is the sign of both prophet and poet. Summing up the matter at Iona, Dr. MacLeod asserted that in the two sacraments of the Church we have symbolized the two-sidedness of the Christian faith. The sacraments themselves declare both the life of the spirit and the life of the physical. The water of Baptism and the bread and wine of the Lord's Supper are physical entities symbolizing the undergirding and all-permeating spiritual universe.

Further, Baptism is an individual event, while the Lord's Supper is a communal one. Every child or adult who is baptized receives the water as an individual person. As the communicant's head is sprinkled or his body is immersed, one total complete and single event occurs, as if no other person had even before been baptized. There is no such thing as mass baptism. Although on occasion several persons are baptized at the same service, each receives the sacrament as an individual.

Thus also each receives the bread and the wine of Christ's sacrifice and death and resurrection. Yet in passing the bread and wine to another as is done in the Presbyterian tradition, the congregation realize their unity with one another in the brotherhood of the church. From hand to hand the elements pass, from maid to master, from professor to President, from student to stonebreaker, from husband to wife, from parent to child—all congregated together, the world in miniature, sinners seeking through faith the joyous assurance of God's redeeming love.

MacCheyne aimed at the individual; Hamish lived for the community. Christ Jesus died for each and all.



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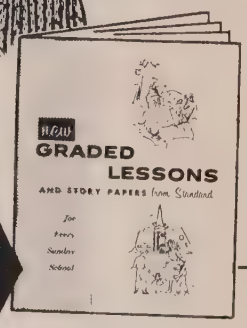

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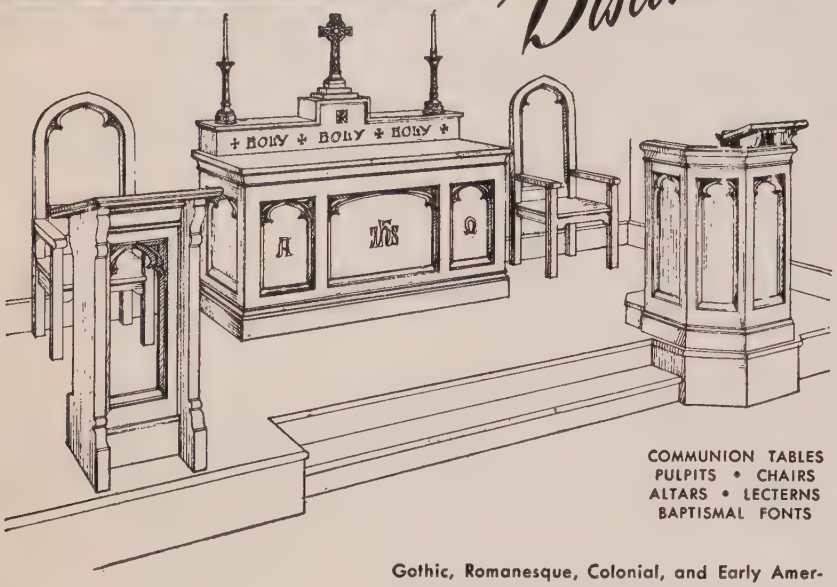

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Each time I preach, folks say to me:
"Your sermon was so good today!"
I smile, say thanks, but feel that they
Are glad for what I didn't say!

—Leslie Conrad, Jr.
Philadelphia, Pa.

Social Security Problems

(from page 45)

This is particularly true in view of the fact that a minister stands to lose all of his benefits under social security if he becomes disabled before sixty-five. He loses out because of the so-called "four quarters clause." There is a two-way test that must be met to qualify for benefits under social security at sixty-five. One is ten years of coverage. No minister can meet that until January 1, 1965, because ministers were not covered by social security, even on a voluntary basis, prior to January 1, 1955. The second test is to be covered by all the quarters since January 1, 1955, except four, with a minimum of a least six quarters.

If a minister should be disabled prior to the age of sixty-four and can no longer perform his work, unless his church is generous enough to continue his salary, he stands to lose all his eligibility for social security benefits; for if he arrives at the age of sixty-five having missed more than four quarters of earnings since January 1, 1955, unless he can somehow recover and later put in a full ten years, he isn't ever going to draw a dollar of social security, nor is his widow.

Congress did not intend this hardship. It came about because it did not apply to the disability payments the same standard of eligibility it applied for retirement benefits. The remedy is simple, although the language of H.R. 12007 is so technical that even Representative Coad admits, with a smile, that he had to take it on faith from the office of the legislative council.

The National Council of Churches, the National Lutheran Council, and the National Association of Evangelicals have all expressed an interest in Mr. Coad's proposal. The National Farmers Union has officially endorsed it.

The number of persons involved in this particular legislative oversight is small. It consists of ministers who have suffered heart attacks, strokes, or disabling illnesses which have forced their premature retirement. After January 1, 1960, when most ministers will have five years of coverage, this particular section of the Social Security Act will no longer work a hardship. But in the meantime passage of the Coad bill would bring help to a number of deserving persons. It is to be hoped that the bill will receive the support of church agencies concerned with retirement problems. Communications can be addressed to Representative Wilbur Mills (D., Arkansas), chairman of the House Ways and Means Committee, asking his group to report the bill. Representative Griffin's bill is also before the Ways and Means Committee.

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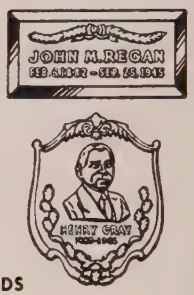

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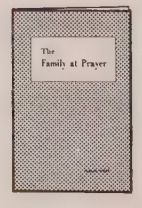

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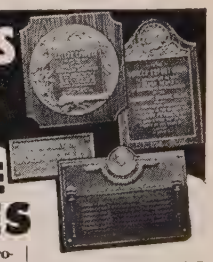

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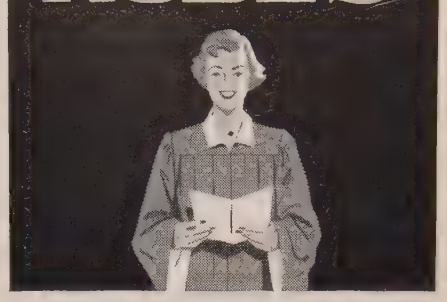

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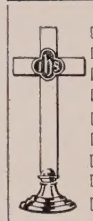

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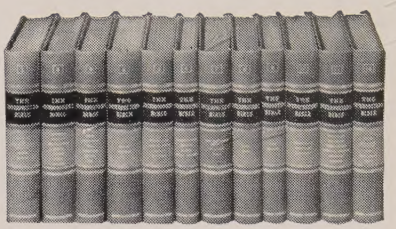

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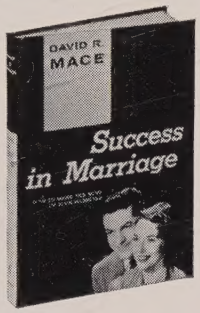

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